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Colombian Indians Slaughtered for Oil - see page 20

Akwesasne NOTES

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"WHERE THE PARTRIDGE DRUMS"

SACRED BLUE LAKE RESTORED TO TAOS

By William Chapman
Washington Post Staff Writer

Backed by a bipartisan Senate drive, the Pueblo Indians of Taos, N.M., yesterday won their campaign of 64 years to regain their tribal homelands, including their sacred Blue Lake.

The Senate overturned its own Interior Committee's recommendations and on a final vote of 70 to 12 agreed to give the Taos Pueblos title in trust to the 48,000 acres.

The key vote was a 56-to-21 setback for the Interior Committee, which had wanted the Agriculture Department's Forestry Service to continue supervising the land for the exclusive use of the tribe.

Sens. Fred R. Harris (D Okla.) and Robert Griffin (R Mich.), who led the opposition to the Interior Committee's version, hailed the vote as a "symbolic" victory that would give hope to thousands of Indians of other tribes.

The land had been taken from the Pueblos in 1906 and has been incorporated into the Carson National Forest. They have had a permit to use the grounds and their religious shrines for 30 years but claim they have had constant troubles with U.S. foresters and tourists.

The bill passed yesterday is identical to the House version and is endorsed by the White House.

It will give the Indians title to the 48,000 acres. The title will be held in trust by the Interior Department and, according to the bill's sponsors, could be terminated only by permission of Congress.

The Senate Interior Committee's version would not have conveyed title to the Indians, and the agreement to permit exclusive Indian use of the land could have been terminated by administrative order of the Agriculture Department.

"It sets a precedent that the Senate will live to regret," said Sen. Gordon L. Allott, R-Colo.

To the question of a precedent, Harris replied that the Taos Pueblo land claim is unique, involving the tribe's only ceremonial and religious grounds and the principal shrine, Blue Lake.

The 1,800 Pueblos of Taos would never feel secure without title to the lands, Harris said.

Before the white man came, Harris added, Indians did not think in terms of private property and land titles. But, he said, "I think the Indians have learned rather well from us non-Indians that 'title' is a rather important word."

The senators voting with Jackson and his committee were mainly Southerners and a few Westerners. Many conservative and moderate Republicans joined Griffin and Harris to beat the committee version. Sponsors said the White House had been considerably active in the struggle to line up votes.

Sitting in the gallery yesterday were the Taos Pueblos' spiritual and administrative leaders, who had seen their legislation passed three times by the House in recent years but never brought to a vote in the Senate.

The committee's floor spokesmen—Sens. Henry M Jackson (D-Wash.) and Lee Metcalf (D-Mont.)—argued that giving title to the Indians would create a precedent that would encourage similar claims by other tribes.

"Why shouldn't we give downtown Phoenix to the Indians, too?" Metcalf demanded of Sen. Barry Goldwater (R-Ariz.) who, citing the importance of religious objects to Arizona tribes, supported the Pueblo cause.

In an interview earlier this week, the Pueblos' spiritual leader, 90-year-old Juan de Jesus Romero, insisted that only the privacy which clear title could assure would permit the Indians to preserve their culture.

Rocks, trees, the lake, and sections of land are regarded as sacred, and uninterrupted access is necessary to pass on the tribal culture to young Indians, Romero said.

JUBILANT HOMECOMING: Officials of Taos Pueblo held a happy press conference at the Albuquerque Sunport on their return from Washington Friday. They returned on the heels of the news that the Senate had sent to the White House the bill giving the Taos Indians title to the 48,000 acres surrounding their sacred Blue Lake in the Sangre de Cristo Mountains. Delegation members are, from left, Juan de Jesus Romero, pueblo cacique, or spiritual leader; Paul Bernal, tribal council secretary; Taos Gov. Quirino Romero, and senior Councilman James Mirabel. Governor Romero holds a governor's cane given him earlier this year by Kim Agnew, as a token of President Nixon's support for the Taos Blue Lake claim. (Journal photo)

DECEMBER 3, 1970—

The New York Times

Bill gives Taos Pueblo land in shaded area. Tribe now holds the striped section.

INDIAN-CHICANO UNIVERSITY

Encampment Pushes Cause

inside this issue

write Jack Forbes, Rt 1, Box 2170, Davis, Calif
letters of support, or for information

"White Roots of Peace"

Eccentric Photos by Art Emanuel

discusses Indians' plight in U.S. with Cranbrook students

THE ECCENTRIC December 3, 1970

By JODY TROCK

Advancements are being made for equality of all peoples in American society, government says repeatedly. But, according to one American Indian, things are the same now as they were hundreds of years ago.

In a moving speech at the Cranbrook School library Nov. 23, Sakokwenonkwas, one of the White Roots of Peace Indian group, told of his life as a child and the degradation Indians feel.

"We have a job to do to wake up the people of this land," he said. "When people see us they say 'Look at the hippies' because we have long hair and funny clothes. They put their hands to their mouth and make that sound. Sometimes I get so tired, I wish I could just go home and forget about all this."

* * *

THE PROGRAM was held for an exchange of culture and ideas. The lecture opened with an Indian prayer used when Indians come together in a meeting. First the prayer was said in the Mohawk language, then repeated in English.

Sakokwenonkwas then dispelled some myths about Indians.

* * *

"INDIANS ARE savage people," he said. "How do we know? We know because we see it on TV, we see it in comic books and we see it in history books. We see it in the movies and we even see it on the Kellogg's Corn Flakes box. Have you seen it?

"I have never seen Indians go like this with their hands on their mouth, he continued." It is not true. It is not true that Indians are savages. They don't like to kill. Even our own children are afraid of their grandpas because of what they see on TV."

* * *

HE TALKED about how American parents treat their children and long hair.

"I hear white people talking against hippies," he said. "The mothers, the fathers, the grandmas and the grandpas. It's not right for white people to throw their children away. The Indians can't throw their children away. It's against the laws of nature.

"What is long hair?" he continued. "For years white people have cut off our hair. We have long hair because God gave us long hair. It is our sanction. It is supposed to be long. Long hair means a good mind. It means wisdom. It means strength and life. Hair is holy.

* * *

INDIAN CHILDREN attend special schools organized for them by the Bureau of Indian Affairs. Sakokwenonkwas told about the schools and of Indian parents' attitudes about their children going to the schools.

"We don't like to send our children to the schools," he said. "We are forced to. The parents will go to jail if they don't send their children."

Once Indian children are sent to the schools, they are never permitted to speak their native language. The emphasis is on complete erasure of their Indian identity. They learn "American crafts and American" music.

"WHEN AN Indian reaches seventh grade, he must go to the centralized school," he explained. "All the Indian boys would run away from school and say how horrible it was there. Everyone was afraid to go to school. I failed sixth grade on purpose because I didn't want to go to centralized school. I heard it was like a prison. I failed two times and then my teacher tell me I have to go to the school."

He then recounted his first experience in the centralized school.

"When I first get to school, I have history class," he said. "They give me a history book and tell me to look it over and familiarize myself with it. I open the book to the middle and I see a picture of grandpa. Standing so proud in his buckskin suit with a tall white feather. I feel so proud — like I 2,500 foot tall. I was so glad to be in this school.

* * *

"I KNEW we were going to come to that chapter some day," he continued. "I went to class every day. I never got sick. We were coming closer all the time. We are all going to learn how great the Indian is, I thought. How great my grandpa is.

"The day finally came. The teacher came in and said we would skip the chapter on the Indians because it wasn't important. I closed the book and tears came into my eyes. My heart collapsed like a balloon. I raised by hand and stood up. I asked why we weren't going to learn about my grandpa and how great the Indians were.

"The teacher started to yell. 'The sooner you Indians learn to forget the past the better off you are going to be,' she said. 'It is water over the dam. Learn about the technology and get off the welfare rolls. You have to make your own way in this world. Forget the past. You Indians are always causing trouble.'"

* * *

"THAT IS the way history is taught — that Indians are troublemakers," he said. "The book told me Indians are savages, that they are blood thirsty. They are lies in the history books. It is no wonder that children make fun of Indians."

He pointed out that Indians have their own religious beliefs. However, Sakokwenonkwas said missionaries, representing different religions, frequently visited the reservations, trying to convert them.

"THE GREAT spirit made me. He made all kinds of flowers in different sizes and different colors. He made man the same way — black, white, red, yellow. A beautiful bouquet like the flowers. Everyone is different.

"That is why I'm against the U.S. and Canada melting pots," he continued. "God made everything different We don't want your help. We don't want your money. All we want is to be left alone. We want to be Mohawk citizens because we were here long before Christopher Columbus came to this country. We don't want to be U.S. citizens."

Reservation Wedding In Mohawk Tradition

MASSENA—A traditional North American Indian wedding was held at the Longhouse on the St. Regis Mohawk Indian reservation Saturday, when Tom Porter, popular young Mohawk leader, and Miss Alice Jo of the Choctaw nation in Mississippi, were joined in marriage.

Chief Alex Gray of the Mohawks performed the ceremony, assisted by Chief Louis Hall of the Mohawk reservation at Caughnawaga and five traditional chiefs from the St. Regis reserve.

More than 350 guests crowded into the Longhouse at Hogansburg to be present at the wedding and delegations arrived from all of the six nations in the Iroquois confederacy, Chief William Commando lead the Algonquins from Manniwaki, while Raymond Spang represented Indian tribes from Montana. Chief Joe Smith came from the Cheyenne nation.

The entire service was in the Mohawk language and the couple made their wedding vows before Chiefs Gray, Joe Mitchell, Richard Cook. Mike David and Ross David, as well as Chief Louis Hall.

Each carried a small basket and exchanged gifts as symbolisms of their promises to care for each other for the rest of their lives. The bridegroom presented the bride with a small square of corn bread as a symbol of his vow to provide her with food.

Both bride and bridegroom were garbed in traditional Indian dress, the bride wearing an underskirt of navy blue velvet heavily embroidered in tiny beads. The bead work had been done by the bridegroom. She wore a knee-length satin tunic over this.

Porter wore his hair in traditional Indian fashion, long, in two braids and with two eagle feathers at the back.

Because a young man of the Longhouse had lost his life in a car accident Saturday morning, the traditional wedding dancing was cancelled, except for the "feather dance," part of the ceremony led by the bride and bridegroom.

The young couple will leave shortly for Mississippi where they will be re-married in a ceremony conducted by the Choctaws.

Following the ceremony at Hogansburg, a buffet supper was served, much of it traditional Indian food, and a less traditional wedding cake.

Tsiareni and Sakokwenonkwas

NEW YEAR'S GREETINGS:

FROM THE PIPE OF PEACE
FROM THE MOHAWK NATION
SACRED SMOKE RISES — SEE IT!

FROM A FRESH-KINDLED FIRE
FROM THE MIDWINTER
A SPARK FOR YOU — GUARD IT!

FROM ALL THE CREATION
FROM OUR HEARTBEAT
LOVE AND LIFE — LIVE IT!

• white roots of peace
• akwesasne notes

-editorial

The "Indian Revolution" has to do with a People getting back their culture, and the freedom to determine their own destinies. We say we want change, that we do not want our children to become assimilated, that we do not like the "white system".

But for one system to be eliminated and another restored, it is not enough to desire this, or even to work for it. It will not come to pass unless those who wish it recognize and kill in themselves all of the habits and values and thought patterns of the undesirable society. Once this is done, it is then necessary to begin to live the values and think in the patterns that will be the way of life of the new (or traditional) society.

At present, it is clear that even if the Governments turned over Indian Affairs to the Indians, and the missionaries went home, that not too much would change, because most of us would continue to think in the ways we have been taught. Our children seem to be programmed from birth.

Often when there is an Alcatraz or a bridge blockade, we get excited because so many Indians seem to be involved. This is like the body count in the Vietnam war. Our goal should be not to count heads, but to involve those "heads" in meaningful action. Perhaps that is why so often after the excitement of a demonstration has worn off that we feel frustrated and dissatisfied.

Perhaps we have also made the error of overemphasizing the mass media as being necessary to make change possible. We feel that if our demonstration is not on the six o' clock news or in the morning paper that it was a failure and the media is against us. Somehow we find great value in announcing what we are going to do, instead of doing it. What we really need, though, is effective communication among ourselves, and actions which draw support from Indian people, and which causes them to change toward supporting the kind of Indian society which will bring the greatest satisfaction to children who are not yet even born.

And then there is the confrontation-with-the-police mentality that is a part of our programming. The U.S. forces in Vietnam are complaining that the guerillas won't come out and fight like men. They made the same complaint when they fought against our grandpas. And we reflect that same thought pattern when we think that we should confront the police, that we should "stand up and fight like men." Common sense tells us that we can't win in an all-out confrontation. We must do what we believe is right, but in a tactical manner, a way that thinks about maximum result with minimum effort and risk.

It is time to think, to change our heads.

(after reading Julius Lester)

THE WORLD COUNCIL OF CHURCHES IS COMBATTING RACISM by giving grants to organizations of suppressed racial groups supporting victims of racial injustice. They want to raise the level of awareness and strengthen the organizational capability of the oppressed. Although South Africa is a prime target, the group will give grants to other areas in "process of liberation particularly where racial groups are in imminent danger of being physically or culturally exterminated.

Among the recipients are the Australian aborigines. Guess who else might qualify. Write Indian Eskimo Assn of Canada, 277 Victoria St., Toronto 2, Canada, for more information.

INDIAN LAND

CALENDAR

January
18 - 22 Native American Cultural Week, Iowa State University, Ames. (Donald Wanatee, 492 Pammel Court, Ames.)

February
26 - 28 Los Angeles, American Indian and Western Relic Show, Great Western Exhibit Center.

19-21 O'Odham Tash, Casa Grande, Arizona Chamber of Commerce.

March
18 - 20 Los Angeles, Cal.--American Indian Athletic Assn. 6th annual National Indian Basketball Championship

THANKSGIVING DAY may have been rough on Wally Hickle and the Pilgrims, but it was rougher for Seab Bradley's old hawg who got butchered at Cherokee, North Carolina. He was 7 feet long and Seab allowed that he would probably dress out to about 600 pounds.

WONDER WHY INDUSTRIES LIKE TO LOCATE ON THE 37 INDUSTRIAL PARKS DEVELOPED BY GOVERNMENT ON INDIAN RESERVES? On-job-training costs paid by BIA, long-term special incentive loans by SBA, procurement preference on Federal contracts by Department of Labor, and Federal Health Service covering medical care cutting costs for company health programs. They call it aid to Indians.

Chemehuevi People became recognized by the Government of U.S. as a tribe this year, and are now building a council house. Donations requested to Building Fund, 2804 West Ave 31, Los Angeles, Calif. 90065....

Be glad the government is saving you tax $$. Funds are so short at Owyhee, Nevada, the BIA cannot keep 24-hour supervision of its jail. So the police give the prisoners the key when they must be away. (From the Western Warrior)

More on the Indian-Military-Industrial Complex: Gila River people just dedicated an Industrial Park. Among those who flew in for the ceremonies were Brig. Gen. John P. Taylor of U.S. Army Aviation Systems Command, and Brig. Gen. John S. Chandler (USAF) commander of Defense Contract Administration Services, Los Angeles Region.

Libraries: Volume 1 commenced December, 1968, and continued for ten issues (the first three without title) until November, 1969. Volume 2 commenced April, 1970, for seven issues. This issue, January/Feb. 1971, is the first issue of volume 3, (whole number 18).

Five back issues of volume 1 are still in print. Volume 2 is in print except for issue #1, of which there are only 6 copies left. Back issues are available for 50¢, postpaid, and are excellent research sources for background on the Indian movement.

THE CLEVELAND INDIANS were named because of Louis Sockalexis, Penobscot, of Old Town, Me. Now Clayton and Pat Sockabasin have been signed to contracts with the Pittsburgh Pirates.

Q. I understand there is an Indian newspaper published somewhere upstate. Can you tell me what it is and how I can subscribe?
—J.D., East Northport

A. Most likely you are referring to Akwesasne Notes, a unique publication that gathers all news stories and magazine articles concerning Indian affairs in the U.S. and Canada and, as one librarian has noted, "serves as a kind of readers guide to what's going on" in that field of interest. Akwesasne is the Mohawk word meaning "Place Where the Partridge Drums" and is the name for the St. Regis Mohawk Reservation, Hogansburg, N.Y., where the editorial and circulation office is maintained. There is no regular subscription rate; the paper is supported by readers' contributions. According to Jerry Gambill, editor, the publication "comes out—just barely—from month to month (except February, August and November) and is distributed Indian style—those who need it get it and everyone pays for printing and postage according to his means." The paper also needs news in the form of clippings, letters, reports, art work, poetry and photographs dealing with Indian matters. All correspondence and requests for subscriptions should be addressed to Akwesasne Notes, Rooseveltown, N.Y. 13683.

Many people helped to put the last issue in the mail. One young man who had travelled with White Roots of Peace worked hard -- lugging bundles and bags about and glueing on labels -- perhaps your own.

We worked late into the night and stopped for sleep. Before morning, he was dead - at 17 -- when the car in which he was a passenger overturned. And so as we work on this issue without him, we remember

BENJAMIN "BANK" LEAF -- Kahentakeren

To Tell It Like It Is And Should Be

WHAT IS TO BE DONE?

inexhaustible family fortunes
huge foundation grants
constantly growing advertising revenue
substantial government support...

we still need your help for your paper. Keep it alive. Without it, after all, you might still believe Columbus discovered America, that Alcatraz is an old federal prison, and that the melting pot and the Just Society really exist.

Call attention to Indian matters by selling the paper -- where you work, at your church, on a campus, with your neighbors. Talk about what you read.

Tell us who else should get this paper -- members of your organization, relatives, Indian students in boarding schools or those in prisons.

Give the clipping below to a teacher, librarian or friend so they can subscribe.

Use a bundle of the papers in class. Have your school order 25 copies for $10 -- all one issue, or mixed back issues. Sure beats history books.

Send in a contribution to keep the paper going. Printing, postage and supplies cost about $1400 each issue. Our readers are the only source of income.

DO IT TODAY!

For Our Next Production . . .

The next issue of Akwesasne Notes will go to the printer about March 1 and should reach you about the 10th. Send in your clippings, photographs, art work, poems, reports, editorials and essays. Other issues will be out in April, May, and June, for those who are planning classroom work...

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RARIHOKWATS (Bear Clan)
ATERONHIATAKON (Snipe Clan) } EDITORS

POSTAL INFOR..MTION

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D. A. ROBERT BAKER AS HE WATCHED CRACKDOWN

A DEPUTY ARRESTS AN OLD INDIAN MAN

IS THIS THE KIND OF AMERICA YOU WANT?

Massive crackdown near Burney

The bright October sun shown down on a grim, bloody scene near Burney Tuesday morning as federal and local law enforcement officers clashed with Pit River Indians at the junction of Highways 299E and 89.

The law officers were there to remove a Quonset hut built by the Indians during a three-week occupation of U.S. Forest Service land and to make arrests on federal warrants charging the illegal cutting of federal timber.

The Indians, who met the lawmen headon, have claimed the land as part of their 3.4 million-acre ancestral heritage.

Redding

Record-Searchlight

WORKMEN DISMANTLE QUONSET HUT

Photos by

Larry Lowell

Pit River Indian occupation goes on

Indian trial to be moved

OCTOBER 28, 1970

By JOHN HURST
R-S Staff Writer

BURNEY — The Pit River Indian trespass trials were halted and moved out of Burney today in the wake of a wild club-swinging clash Tuesday between Indians and police over possession of national forest land east of here.

Some 30 defendants in that case are scheduled for trial Jan. 18 in Sacramento Municipal Court.

Justice Court Judge William Phelps agreed to a change of venue in chambers Tuesday following the violent confrontation and the arrest of 19 men and five women on mostly felony charges of interfering with federal officers.

Violence broke out on the occupation site at the junction of Highways 299E and 89 when federal officers backed up by Shasta County sheriff's deputies attempted to stop timber cutting and moved in to destroy the Indian-built Quonset hut.

Tension built to a cracking point in the cold autumn air under the trees as about 70 officers, some of them with shotguns and at least one with an automatic or semi-automatic rifle, moved across Highway 89 to the Indian camp at about 10:40 a.m.

A drum beat slowly as the Indians — between 50 and 75 men, women and children — prepared to meet the officers.

Indian men, ranging in age from their teens to over 60 years old, picked up sticks and 2-by-4s from the ground as the officers approached. Some of the women and children went inside the Quonset hut a their men stood outside to protect them. Someone took a rifle inside the hut.

Tribal chairman Mickey Gemmill, in a last-minute effort to stop the confrontation, walked out to meet Lassen National Forest Supervisor James Berlin.

Gemmill renewed the Pit River position that the entire tribe was willing to be arrested for trespassing, but any attempt to tear down the Quonset hut or to arrest individuals would be resisted.

The parley failed, the officers continued their advance, the drum beat slowly.

Ross Montgomery, powerfully built vice chairman of the tribe, holding a buzzing chainsaw, suddenly moved out to meet the advancing officers and sliced the blade into a tall cedar.

A group of Indians and officers huddled around the base of the tree where Montgomery worked.

During another brief parley at the base of the tree, Montgomery told U.S. Marshal Arthur Van Court:

"You can make this as good as you want to make it or as bad as you want to make it . . . We don't want no violence. We don't want to fight. But we will fight."

"My friend," Van Court responded, "you are in violation of federal law."

The parley at the base of the tree finally broke into club-swinging, mace-spewing violence when an officer reached for Montgomery.

Fighting spread from the tree throughout the campground and women came to the aid of their men, grappling with officers. Police and Indians rolled on the ground.

Mace filled the crisp air. Women with tears rolling down their cheeks from Mace and anger cursed the officers as Indians were beaten to the ground and dragged to waiting squad cars.

Police swung rifle butts and clubs, Indians retaliated with sticks, 2-by-4s and fists.

Gordon Montgomery, an elderly and crippled Pit River Indian, was clubbed into semiconsciousness during the skirmish. Women had to push their way past officers to minister to his head wounds before the arrival of an ambulance.

Montgomery was reported to be in "pretty good" condition in Shasta General Hospital today. He is charged with interfering with a federal officer.

As the first skirmish subsided, Pit River matriarch Effie Wilson, nearly 100 years old sat in a chair in front of the Quonset hut and looked across the shamble of the campgrounds.

"I hope the white men are proud," she said.

Meanwhile, about 50 forest service workers in hard hats, carrying crowbars and hammers, assembled behind officers to move on the Quonset hut itself.

Mrs. Wilson stood and beat on the drum. From inside the hut came the echoing sound of an Indian song.

As the officers and workers advanced, women and children moved into the hut and a line of young men stood at the doorway.

"You're not wanted here," said Erik Mattila to the officers as he stood shoulder-to-shoulder with Pit River Indian Darryl Wilson and other young men.

Mattila went down as a riot stick cracked across his head. Blood gushed down the side of his face.

Officers beat down the Indians at the doorway and surged into the darkness of the hut where they met resistance from women and a few men who fought an almost step-by-step retreat through the building and out the rear door.

A young woman swung a 2-by-4, cracking an officer on the side of his helmet as he entered the hut.

Riot sticks swung and Mace filled the darkness as the officers pushed the Indians back.

Men and women were handcuffed and dragged to squad cars as forest service workmen slammed away the corrugated metal walls of the hut with hammers and crowbars, and then shoved the entire frame of the structure to the ground.

Women, with tears in their eyes, taunted the workmen in anger as the frame smashed down, the chimney from the stove inside still smoking as it went over.

Charges of destroying federal property are being considered against the federal officers who destroyed the Indian Quonset hut during the Battle of Four Corners last Tuesday, according to the director of the Shasta County Community Action Project.

Ed Forbes, director of SCAP, said the matter had been discussed with attorneys after it became known that the hut ripped down and carted away by U.S. Forest Service workers belonged to the federal government and was on loan to the Pit River Indians.

John Hurst, a white Record-Searchlight reporter arrested on the federal interfering charge, was released Tuesday on his own recognizance by U.S. Commissioner Scott Kirby in Susanville.

He was the only person arrested on the federal charge to be freed without bail. Asked why after Hurst's arraignment, a federal officer told a Record-Searchlight newsman, "In all candor, it's because he's a representative of your newspaper."

In an angry statement to the Record-Searchlight today, the Indians' defense counsel, Aubrey Grossman, said Commissioner Kirby "violated" the U.S. Constitution when he released the white reporter without bail and held the Indians.

"I think it's unequal treatment, in violation of the Constitution, and it's even worse because Commissioner Kirby refused even to allow me to tell him anything about the Indian defendants," Grossman said.

The defense lawyer said Kirby violated all judicial principals in deciding on bail for the Indians. Release without bail should be decided on stability and income, Grossman said.

He noted that Hurst has lived in Shasta County only five months while most of the Indians charged have lived here all of their lives and their ancestors have been here for thousands of years.

Most of the Indians arrested during the Battle of Four Corners Tuesday were out of jail today and the occupation of the National Forest land east of Burney continued.

Several Indians, some from Washington State, camped at the intersection of Highways 89 and 299 during the weekend.

Pit River Tribal Chairman Mickey Gemmill said the occupation of the land would continue in the tribe's efforts to regain 3.4 million acres of ancestral land northeast of Redding:

"We plan to continue to occupy. We plan to put up tents and tepees and traditional Indian structures."

Those indicted by the federal grand jury are:

Pit River Tribal Chairman Mickey Gemmill, Arnold Gemmill, Darryl Wilson, James Wright, Andy James, Louis Mitchell, Darrell Hinze, George Montgomery, Alvin Sands, Lillian Mix, Darrell Mix, Erik Mattila, all Indians, and John Hurst, a reporter for the Record-Searchlight.

Baker, Balma hit by new rights action

SAN FRANCISCO — Shasta County Sheriff John Balma and Dist. Atty. Robert Baker were hit Monday with new violation of civil rights and conspiracy charges arising out of the Oct. 27 Battle of Four Corners.

The charges were made in an action filed here in U.S. District Court by the San Francisco law firm of Grossman, Ackerman and Peters in behalf of Pit River Tribal Chairman Mickey Gemmill and the Pit River Indians of California.

The action filed was the second amendment to the Indians' $10 billion suit originally filed June 11 against the State of California, Baker, Balma and Gov. Ronald Reagan.

The money sought for damages amended complaint was not specified.

The new amendment charges Balma "led a group of 30-40 deputy sheriffs in a heavily armed attack on plaintiffs who were gathered on their ancestral lands for two reasons."

The plaintiffs' reasons listed were:

—To begin reclaiming their ancestral land.

—To exercise their First Amendment rights under the U.S. Constitution to "tell the story of the illegal taking of their (the Indians') land, to appeal for popular support for their cause and to petition the government to correct the injustice and illegality of the taking."

The complaint charges Balma's general purpose in leading the attack was to thwart the efforts of the plaintiffs.

The amendment also charges Balma had his deputies "falsely report the events occurring at Four Corners in their arrest reports and in their testimony before the Grand Jury."

CAP supports Pit Indians

November 17, 1970

The Pit River Indian movement to regain 3.4 million acres of ancestral lands west of Redding Monday night received the formal support of the Shasta County Community Action Project.

The CAP board of directors voted 11-5 to support the movement and voted unanimously to write to the Indian Claims Commission asking that the Pit River Indian land claim be reopened.

Both votes came after impassioned appeals for support by Pit River Tribal Councilman Raymond Lego and Pit River Indian Talbert Wilson at the antipoverty agency's meeting in the Pilgrim Congregational Church.

He told the directors, "You are all my brothers and sisters. You may think we're mad at you, but we're not."

Lego told the board that government officials are not upholding their oaths to support and defend the U.S. Constitution because the rights of the Indians are not being protected with equal justice under the law.

Lego quoted Benjamin Disraeli, a Victorian prime minister of England:

"Justice is truth in action."

Lego told the directors the Indians had tried to use "the legal paths" without success. And he warned them:

"You are ignoring the fact that your government is dying right under your noses."

Wilson said, "We want to take this to the Supreme Court of the United States to find out who owns the land.

Balma's reaction to Pit River confrontations wins more praise

Redding (Calif.) Record-Searchlight — November 24, 1970

Praise for Shasta County Sheriff John Balma's part in battles with Pit River Indians attempting to reclaim their land continues to flow from federal officials to Shasta County supervisors.

Supervisors Monday read a letter of appreciation from Arthur F. Van Court, United States marshal. Two weeks ago they read one from Lassen Volcanic National Park Supt. Richard Boyer.

"Without the timely arrival of Shasta County uniformed deputies, led in each instance by Sheriff Balma, the federal forces attempting to contain flagrant disregard and open defiance of state and federal laws would have been overwhelmed," Van Court said.

"Sheriff Balma's professional leadership was very much in evidence in his utilization and deployment of his officers . . . All citizens of Shasta County, and particularly the Board of Supervisors, are to be congratulated in having public servants of this caliber," Van Court continued in his letter of appreciation.

Van Court said the U.S. Department of Justice "is deeply interested and concerned with the recent series of incidents in the Lassen Volcanic National Park area, and has requested special reports regarding the same.

"You may be assured that I have comprehensively described how Shasta County officials responded in our times of need," Van Court wrote.

November 28, 1970

Grossman goes to jail with swipe at judges

By JOHN HURST
R-S Staff Writer

Attorney Aubrey Grossman stood in a drizzling rain this morning in front of the Shasta County Jail and took a verbal swipe at American judges who act as censors before going behind bars for the weekend on a contempt citation.

The veteran San Francisco attorney, who represents the Pit River Indians on a voluntary basis, was sentenced to two days in jail by Justice Court Judge William Phelps as a result of a court dispute in Burney during the Battle of Four Corners Oct. 27.

Grossman insisted on joining his Indian clients at the scene of turmoil while Judge Phelps insisted the attorney remain in court to select jurors for the second Pacific Gas and Electric Co. trespass case.

Phelps later sentenced the attorney to two days in jail for his failure to obey the court, but Grossman insists the real reason for the sentence is that judges suppress dissent in political trials:

"The judge's job is to keep things from being said openly."

Grossman, whose long career has included such controversial political trials as the Harry Bridges Deportation Case, has never before been sent to jail for contempt.

His only previous contempt citation, he said, was a $50 fine for arguing too loudly before a judge.

But it is common, said Grossman, for lawyers to be cited for contempt in political trials such as the Pit River case. And going to jail is "a normal risk that Indians and their lawyers must take."

He said he planned to use his time in jail over the weekend writing an article for Esquire Magazine on the legal methods of reclaiming Indian land. The article, he said, would point out that Indians, and possibly their attorneys, may have to spend time behind bars in the legal fight.

As Grossman prepared to spend the weekend in jail, he blamed not only Judge Phelps, but "the Establishment" of Shasta County judges and officials for not intervening:

"I shouldn't be saying this, but in a way every official and every judge around here is responsible. Because they have a way of stepping in and straightening things out informally when they know someone's way out of line."

But, he said, judges historically use rules of law as a pretext to silence dissent in acting as protectors of the Establishment in political trials.

"Just as it's difficult to say certain things in the media, it's difficult to say them in court because the judge knows that there is a great deal of publicity given to what is said in court. And the judge uses his power to protect racisim, economic power . . . whatever interest is being questioned."

R-S photo by Larry Lowell

AUBREY GROSSMAN GOES TO JAIL FOR WEEKEND
"The judge's job is to keep things from being said."

Letters to the Editor

Moral test for jury, community

To the Editor: I am one of a number of attorneys who are representing the Pit River Indians without fee in their efforts to obtain return of their ancestral lands. We lawyers were astonished to find the legal situation confronting this tribe. The court which Congress set up to hear Indian claims had ruled that the United States government took the tribe's land away over a century ago without their consent or the payment of any compensation. The court also ruled that this taking was in violation of all United States government policy. Yet the court refused to give the tribe its land back, even the part still owned by the government; offering instead 20 cents an acre. The tribe chose to reject it and to reclaim their land, insofar as it was now held by the government and corporations. As a result they reoccupied "Big Bend" and were convicted of trespass in the first of four trials.

May I summarize the interesting developments following the trial. First came an article in the Record-Searchlight, in which a juror described the racism in the jury room preceding the verdict. He would not let his name be used because of his knowledge of the virulence of anti-Indian racism. Soon after, probably because of pressure, he wrote to another newspaper to claim he was misquoted. Significantly, his letter did not deny, in fact, it reaffirmed, the racism. Then another juror wrote to the Record-Searchlight to complain about its original article. Interestingly, he denied neither the jury's racism nor his own.

Our legal system claims to be designed to produce justice; and, of course, this means "equal protection of the laws." Yet, in the final analysis, it all depends on the jury. If there is racism in the jury — then for Indians, blacks and chicanos the claims of the legal system and the guarantees of the Constitution are a lie.

The legal system establishes an absolute right to expose and illegalize racism in all aspects of peoples' activities except the most important — the jury.

The courts forbid making any legal use of testimony or an affidavit, by a juror exposing racism in the jury room. If all 12 jurors had expressed themselves in the jury room as favoring the killing of all Indians, and you could prove it, you couldn't get a new trial upon the basis of it!

Here we have a serious charge leveled by members of the jury — that the jury rendered a racist decision. In this day and age such a charge cannot be a matter of indifference to anyone. What can and should be done?

I have a simple proposal to make. Let the people of the immediate area, and all interested persons, gather at Burney High School. Invite all the jurors to sit on the platform. Let them tell what happened in the jury room and submit to questions from the audience.

What started out as a moral test for 12 jurors has become a moral test for the entire community, for all public officials and all the "moral leaders." Let us see how they stand on racism.

AUBREY GROSSMAN
1095 Market St.
San Francisco, Calif.

Letters to the Editor

To the Editor: After watching the excellent, but unbelievable, sickening TV coverage of "Shasta County's version of the My Lai" incident, I am writing this letter.

Hard hatted Smokey the Bears being directed by their leader to tear down a symbol of tradition for a group of serious minded original Americans is unexcusable.

People wonder why minority groups sometime resort to violence, but after decades of patience and unfilled promises what can be expected in order to focus on their problems.

F. D. TREADWAY

I thought a newspaper was supposed to report both sides of a story, but I can't recall seeing a photograph of an Indian striking a law officer. It's my opinion that your article on the "Battle of Four Corners" did law officers a disservice.

DEWIGHT D. OILAR

(Editor's note: There weren't any pictures of officers striking Indians, either. There were pictures of Indians on the ground and none of officers on the ground, because that's the way it was.)

My husband and I were bystanders and saw what heppened. I am sorry to say that this is not a free country anymore. Not when police and federal officers can provoke and beat up women and old men just to prove a point.

The brutality shown by the federal men and Shasta County officers was completely uncalled for. We are getting closer every day to a military type of government. Pretty soon we will be patrolled and told where we can live, what we can eat, where we can work and what our kids can read, learn and say. This is what people call a free country?

MR. AND MRS. BILL HODGES

To the Editor: I'm not in agreement with the Indian cause to reclaim their ancestral lands. To my notion these Indians are throwing a big tantrum (like some others in our society when they don't get their own way.) It is impractical for me or others to start paying all the debts that someone else incurred a long time ago.

I know members of minority groups that have made it. They didn't waste time with resentment and they made it in the white man's culture. The great Indian leaders 100 years ago recognized that the Indian would have to be absorbed into our culture or lose out.

JANE STRODE

To the Editor: It was a disgrace to this area and country to watch the treatment the Pit River Indians received at the Four Corners.

Anyone ashamed of past injustices to Indians—the trail of tears, the broken treaties, the attempts to destroy their culture—should speak up now and lend them your support.

This is genocide 1970, and we'll soon add another page to our history that won't be written in the textbooks.

SHIRLEY SCHMIDT

To the Editor: Are you concerned about the Indians? You might do as I did. My PG&E bill this month was $34.77. After writing my check to PG&E I wrote another check of equal amount to the Pit River Indians.

It was John F. Kennedy who said: "If we make peaceful revolution impossible, we make violent revolution inevitable."

LINDA FITZGERALD

Is he really against law and order and law enforcement officials? What would he have people believe? That the big mean brutal deputies rounded up all the old and crippled Indians and knocked them in the head? His dramatics and half truths are rather sickening.

The Record-Searchlight shows such poor taste and few actual facts in so many of their articles, this is the reason our subscription to this paper is being canceled.

PAT NETHERY

Before Big Bend arrests

Indian land claim wasn't considered

By JOHN HURST
R-S Staff Writer

Shasta County Dist. Atty. Robert Baker and Sheriff John Balma testified at a civil rights deposition hearing Tuesday that Pit River Indians were arrested at Big Bend in June with no consideration of their claim to ancestral land.

Both officials testified that the decisions to arrest and prosecute for trespassing were made without an attempt to learn the Pit River legal position despite what they described as a county policy of investigating claims of both parties in a trespass dispute.

The arrests were made in early June following the Pit River occupation of a Pacific Gas and Electric Co. campground in the movement to regain some 3.4 million acres of ancestral land northeast of Redding.

The depositions were taken in connection with a multi-million dollar civil rights suit filed by the Indians in federal court in San Francisco claiming that their rights were violated in a conspiracy by Baker, Balma, PG&E officials and the State of California.

Depositions are sworn statements which can be used in court and taken much in the same manner as courtroom testimony. There is no judge present at a deposition, but the witness can be represented by an attorney and refuse to answer any given question.

Wednesday's depositions were taken in a third floor room of the court house where the proceedings continued throughout the day marked by deep bitterness and cutting sarcasm.

Attorney Aubrey Grossman, representing the Indians was denied answers to most of his questions by the objections of attorney David Rust, representing Baker and Balma.

Rust's services are provided by the Maryland Casualty Co., the insurance firm of the county.

Two lawyers representing PG&E, a deputy state attorney general and Deputy County Counsel Eugene Chaikin were also present at the proceedings.

About a dozen Pit River Indians watched as Grossman attempted to show that the county officials discriminated against them in favor of PG&E by the arrests and prosecution.

"At any time," Grossman asked Sheriff Balma, "did you ask PG&E for some kind of proof that this was their campground?"

"No, I did not," replied Balma.

The sheriff testified that he decided to make the arrests after discussions with Dist. Atty. Baker and PG&E attorney Laurence Kennedy.

Balma also testified that it was the policy of the county that "We would attempt to find out the facts," before making a trespass arrest.

Dist. Atty. Baker, following Balma to the witness chair, also testified that it was the policy of the county to seek evidence on both sides of a trespass dispute before deciding to prosecute and "if any person complained against had any semblance of a legal claim we would not prosecute."

He said he considered the Indian claim "specious and ludicrous."

Baker went on to testify that he was aware that Sheriff Balma had received a telegram from Grossman advising that no arrests be made at the campground because of the Indians' land claim.

"Before the first series of arrests," asked Grossman, "did you make any attempt to contact me . . .?"

Baker: "I had no communication with you . . ."

Grossman: "Did you try .. .?"

Baker: "No."

Attorney Rust demonstrated an obvious personal dislike for Grossman throughout the proceedings which lasted until nearly 7 p.m.

His objections to Grossman's questions were often punctuated with sarcastic references to Grossman's University of California education.

Rust insisted that each Indian who entered the room during the proceedings identify himself by name. No identification was requested of several white persons who entered the room briefly bearing messages for county officials.

Rust, who often interrupted the proceedings with humorous and sarcastic asides, insisted Indians identify themselves by name when they made gratutitous remarks during the proceedings..

During the questioning of Sheriff Balma, Grossman attempted to find out what photographs and moving pictures were available from the Four Corners incident Oct. 27.

"You mean other than the Record-Searchlight," interrupted Rust, "they must have two box cars full."

"I don't think they'll need that many," said Pit River Indian Paul Hines from the audience.

"May I have your name please?" snapped Rust.

The frustration and anger of the Indians spilled over during a break in the proceedings when Mildred Rhoades, wife of Pit River Councilman Willard Rhoades, demanded of Rust:

"Why is it you guys can sit up there and make funnies at our lawyer and you won't let the Indians say anything?"

Willard Rhoades then strode to the attorneys' table and confronted Rust with:

"You people are trying to ram something down our throats by your stupid laws and your stupid lies ... You are not trying to uphold the law. You never did and you never will ... You are an ungodly man."

PG&E attorney Charles Van Deusen advised Rust:

"You don't have to indulge in that kind of conversation."

"And you're the same way," Rhoades said to Van Deusen.

"I'd be happy to talk to you," Deputy County Counsel Chaikin said to Rhoades, "but this is not the appropriate time."

"Any time is an appropriate time," answered Rhoades.

"Anytime is an appropriate time for the truth," added Mrs. Rhoades.

Sheriff's identification officer T. C. Merrifield sat through most of the proceedings holding a 35 mm camera in his lap, saying he was there at the "disposal" of attorney Rust.

Officer Merrifield said he had taken one picture during the proceedings, but refused to say why or of what. Rust said for the hearing record that the officer had taken no pictures.

Attorney Rust refused to say why he had requested the officer's presence and Sheriff Balma refused to say why he had approved use of the identification man.

Everyone's invited to share

Indians spear a salmon

By JOHN HURST
R-S Staff Writer

Wintu and Pit River Indians asserted their right to spear salmon early this morning as members of the two tribes waded into Clear Creek near Anderson in search of big fish for a Thanksgiving dinner.

The fish are needed, said a Pit River spokesman, for a Thanksgiving Day dinner to be held at the Intermountain Fairgrounds in McArthur from 10 a.m. to midnight Thursday. The public, including whites, is invited free of charge to the celebration, which will feature traditional Indian food, speakers, entertainment and a film on the Pit River struggle for land.

Wintu Indians led the expedition along the cold and misty waters of Clear Creek shortly after midnight as the party of 10 speared salmon in defiance of California State Fish and Game regulations.

The Indians justified the breach of white man's regulations on several grounds:

—Indians were spearing salmon for food centuries before the white man arrived and never gave up their fishing rights.

—It is the white man not the Indian who is destroying the salmon by polluting the rivers, building dams, changing the courses of streams, ruining spawning grounds and decimation through commercial fishing on the ocean.

—The Indian people are poor and need the fish for food.

Though the people are poor, said Pit River Tribal Chairman Mickey Gemmill, they are willing to share their food with the public Thanksgiving Day.

Referring to the Pit River tactics in seeking tribal land, Gemmill said:

"The first occupational force in America was the Pilgrims. The first year they were here the Indians had to teach them how to hunt and grow food. Every dish on that table at the first Thanksgiving was native American food."

R-S photo by Larry Lowell

A WINTU INDIAN ASSERTS HIS RIGHT TO SPEAR FISH

Redding (Calif.) Record-Searchlight November 24, 1970

Who Thinks The Indians Have It So Good?

INDIAN PUBLICATIONS

(This is only a partial listing.

AKWESASNE NOTES
Box 435
Rooseveltown, N. Y. 13683
(Roundup of Indian news)

AMERICANS BEFORE COLUMBUS
3102 Central S. E.
Albuquerque, N. M. 87106
(Organ of Nat'l Indian Youth Council)

Blue Cloud Quarterly
Blue Cloud Abbey
Marvin, South Dakota

THE COYOTE (POO-TAH-TAY)
Rt. 1, Box 2170
Davis, Calif. 95616

*DINE BAA HANI
General Delivery
Crownpoint, N. M.
(Navajo newspaper)

EARLY AMERICAN NEWSLETTER
P.O. Box 4095
Modesto, Calif. 95352
(Organ of Calif. Indian Educ. Assoc.)

The Indian
Route 3, Box 9
Rapid City, South Dakota

INDIAN TRUTH
1505 Race St.
Philadelphia, Pa. 19102
(Organ of Indian Rights Assoc.)

INDIAN HISTORIAN
1451 Masonic Ave.
San Francisco, Calif. 94117
(Pub. by American Indian Historical Society)

KENOMADWIN
P.O. Box 717, Station P
Port Arthur, Ontario, CANADA

LEAGUE OF NATIONS
1139 Lehman Place
Johnston, Pa. 15902
(Pan-Am Indians Newsletter)

*MANY SMOKES
P.O. Box 5895
Reno, Nevada 89503
(Magazine - 50¢)

* NATIVE MOVEMENT
Box 6152
Vancouver 8, B.C., CANADA
(Includes Native Woman's Liberation Front)

NATIVE VOICE
509 Holden Building
16 East Hastings St.
Vancouver, B.C., CANADA

THE TUNDRA TIMES
P.O. Box 1287
Fairbanks, Alaska 99701

THE WARPATH
P.O. Box 26149
San Francisco, Calif. 94126
(Organ of United Native Americans
Liberation News Service)

The Native People
#B1 100 Avenue Building
100 Ave & 104 St.
Edmonton, Alberta

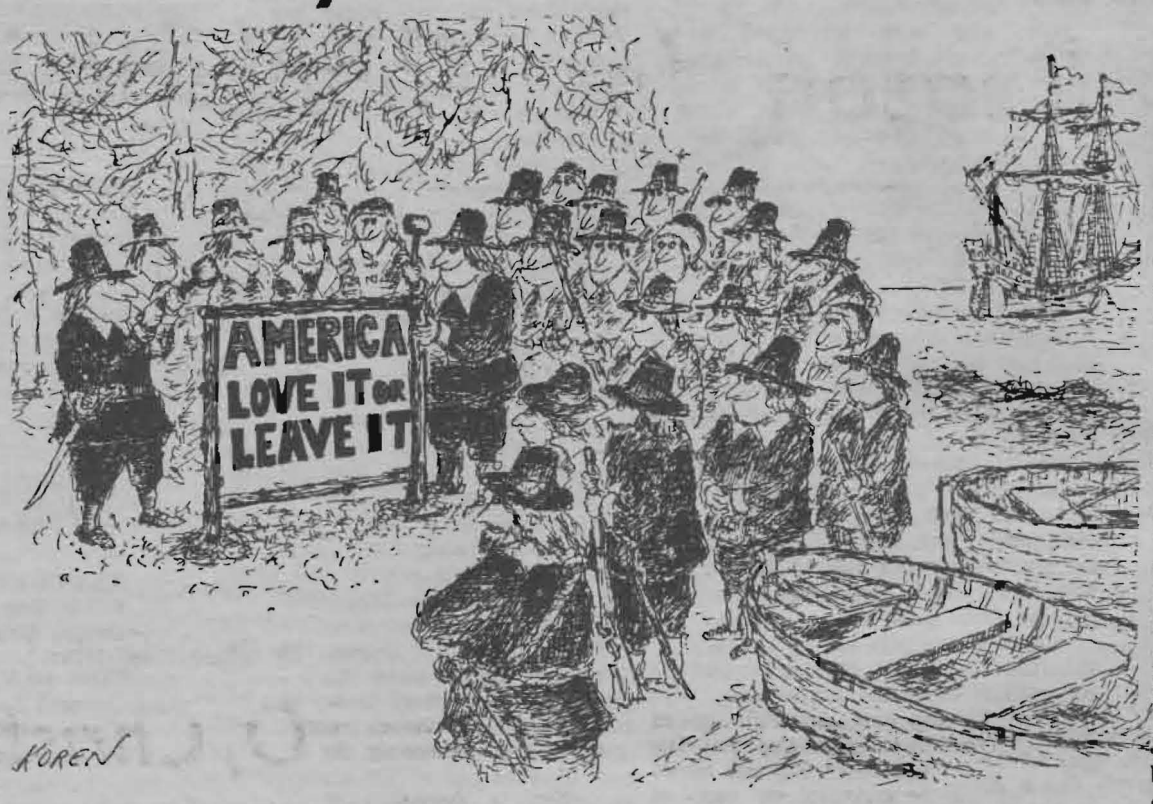
El Grito del Norte
Box 66, Fairview
Espanola, New Mexico

While the nation feasted

Indians bury 'That Rock' at Plymouth

THE PHOENIX, DECEMBER 1, 1970 -

By Bob Matorin



THE NEW YORK TIMES

PLYMOUTH, Mass., Nov. 26 — From midmorning on they came, drifting in until there were about 200 of them clustered around the base of a statue of Massasoit, great sachem of the Wampanoags, and, like the statue, their eyes turned down the steep hill to fix on a cracked granite rock.

"That damned rock," said Gary Oakes, motioning to the stone shelter that protects Plymouth Rock, "I'd like to to blow it up. It was the start of everything bad that has happened to the American Indian."

Mr. Oakes, an 18-year-old Mohawk Indian, is a member of a band of Indians who now hold another rock—Alcatraz Island in San Francisco Bay —as a symbol of a newly awakened desire of the Indians for unity and authority in "a white man's world."

A Day of Mourning

He and others came to join Indians from 25 other tribes around the country to point up their decision to make Thanksgiving Day a day of national mourning for the American Indians.

Their plan, as devised by members of what was once known as the Wampanoag Tribe, descendants of those who first met the Pilgrims here 350 years ago, was for a traditional ceremony of mourning to precede the annual Pilgrim festival staged by local non-Indian residents.

But members of the American Indian movement, led by Russell Means of the Sioux Indian Nation, fell into a demonstration that alternated between speeches denouncing the "white man's society" and symbolic destruction of some of the oldest monuments to the European presence in America.

Their activity began at the statue of Massasoit, the father of King Philip, who was the dominant Indian chief of the region when the Pilgrims arrived.

Standing beneath the green-bronze statue of Massasoit, Mr. Means shouted to a crowd made up largely of gaping tourists with wide-eyed children clutching made-in-Japan tom-toms

Listen. Listen to us, white men. Plymouth Rock is red. Red with our blood. The white man came here for religious freedom and he has denied it to us. Today you will see the Indian reclaim the Mayflower in a symbolic gesture to reclaim our rights in this country."

Then the conglomeration of Indians—some in cowboy boots and bellbottom trousers —and tourists—some wearing moccasins and colorful headbands—swarmed down the hill to bury Plymouth Rock under several inches of sand while an Omaha Indian waved a feather-tufted stick and repeated a dirge.

After a moment of confusion, the cry was heard: "To the Mayflower." It was accompanied by war whoops from Indians and student supporters from the Boston area, eager to identify with their "red brothers and sisters."

A band of 25 boarded the copy of the 180-ton vessel that brought the original Pilgrims to Plymouth. As Mr. Means denounced what he described as the degradation of the American Indian, a handful of young braves scurried up the ratlines and detached the King's Colors and the flag of St. George, under which the original ship sailed.

Ship Is Cleared

Responding to the urging of young non-Indians, those aboard the ship tossed a Pilgrim dummy overboard, an act that caused a dozen local policemen to clear the model. Quietly, with only minor arguments between the police and non-Indians who urged the Indians to confront the police, the ship was cleared. The demonstration ended.

"We are not here to cause trouble," said Frank James, a Wampanoag descendant who was a moving force in the original planning for the day-of-mourning concept.

"There is a difference of opinion here between the national Indians and we locals about how we should mark this day, but we are agreed that we need to call the white man's attention to our problems and that we need to do it nonviolently."

Then the local residents, dressed in period costumes, began to celebrate Thanksgiving in their fashion.

"Where did all the Indians go?" a little boy asked his mother as thy watched the annual Pilgrim procession.

"Oh, they're not part of this," his mother said.

Civilization End Near

KINGSTON, R.I. (AP)—A Harvard biochemist says civilization will end within 15 to 30 years, unless immediate action is taken against problems facing mankind.

Dr. George Wald, a Nobel prize winner and antiwar figure, issued his warning in a speech at the University of Rhode Island Monday.

Bill Purdy

Thanksgiving Day 1970: Russell Means raises a fist for Indian power at Plymouth

Theatrically, of course, there could be no better time or place for bringing it all back home. Back around the full circle of 350 years to where it all began, back to where the persecuted outcasts of one country landed in another and set up their own system of persecution. On Thanksgiving, white Americans stayed home to watch the Cowboys and Packers battle while hundreds of young Indians went to Plymouth to renew a much older struggle.

The Indians introduced the Pilgrims to a land big and rich enough to share. The whites in turn introduced them to their disease, hate, and avarice. Now, 389 broken treaties later, after massacres and forced marches, alcohol, poverty, and suicide, the Indians returned to Plymouth.

According to all logic, reason, and John Wayne films, Indians have no business being alive at all. Black slaves, despite all the murders, at least had a function in manning the plantations and houses of the South — an economic reason for the whites to keep them alive. Indians were only in the whiteman's way as he moved farther West, stealing their land as he grew bigger and hungrier. Indian history after the arrival of the whites is one of massacres. A Boston trader was found killed in 1636 and 500 Indian men, women, and children died when a Pequot camp on the Mystic River was attacked in retaliation. The Narragansetts were practically wiped out when land speculators met resistance from Indians defending their hunting grounds. Some 300 men and women died in one raid on the tribe's main village. A Massachusetts law still on the books, according to Chippewa Medicineman Eddie Benton, pays $200 for an Indian scalp.

But despite the massacres and muskets, smallpox and syphilis, alcohol and buffalo hunters, the Indians survived — and still do. An old Indian has something to be proud of since the average lifespan is only 44 years. The Indian suicide rate is four and a half times the national average. Fourteen, 15, and 16 year olds kill themselves because they see nothing to live for.

"Extermination is no longer by bullets," said John Truedell at B.U., a few days before he went to Plymouth for Thanksgiving.

Truedell, leader of the Indian occupation of Alcatraz, went on: "Now it's with Christianity, education, and the law. The United States has tried to buy people off, set out to destroy the religion, has taken the young away from the old to indoctrinate them into believing the Indian way is wrong. Which is worse, Hitler openly killing the Jews or the United States government's cultural genocide?"

"We're not going to compromise anymore," John Truedell reminds white America. "You don't compromise if you're right. We're not asking for equality, but to be left alone to develop by ourselves. Right now, we want Indian Power — Indian people fighting for the survival of our own people as Indians. Then we'll work for Red Power — Indian Power coordinated together to fight the system for common goals. Our ultimate goal is that the Indian nation should live. For that nation to live we must take the wisdom of our own people, some of the knowledge of white society, and weld that nation together." ■

Plymouth Rock--1970

Little Reason for Thanksgiving

"We found a place much like a grave but much larger than we had seen. It was also covered with boards, so as we knew what it should be and resolved to dig it up and found under the board knacks and a fair bow and another knack and a board three-quarter long. We found books, trinkets, dishes. We found two bundles and opened the latter and found a fine red powder and in it the bones and skeleton of a man and hair that seemed not to have been consumed. We red powder was a strong but not offensive smell. We opened the second bundle and found the small red powder and a small child and some beads. We brought sundry of the prettiest things away with us and buried it up again and then looked for other such places."

from G. Court's "Relation," a report on the Plymouth colony published in 1622.

By Norma Sue Woodstone and Philip Cooper

WEST CHATHAM, Mass. (NEA) — It is a proud but bitter harvest as the family of Frank James sits down to Thanksgiving dinner 349 years after his Indian ancestors first shared the holiday with their Pilgrim neighbors.

James, whose Indian name is Wamsutta, is proud to be a direct descendant of the Wampanoag tribe, who first welcomed Mayflower passengers to Plymouth in December, 1620.

His pride, though, is tempered by bitterness about the treatment his ancestors received then and their descendants still receive today.

The Massachusetts Department of Commerce and Development recently asked the Wampanoag tribe to select a speaker to celebrate the 350th Pilgrim anniversary.

James, a teacher, was the tribe's choice and he submitted a speech he claims was subsequently "censored" by the commerce department; "They thought I was going to make a nice, soft speech to calm down the Indians, but when they found out I wasn't they wodldn't let me speak."

Two spokesmen for the department confirm the fact that James was censored.

"We all know that the Indians were mistreated in this country," says Harry Hartog, director of the department's bureau of administration. "But the theme of the anniversary celebration is brotherhood and anything inflammatory would have been out of place."

Hartog is echoed by deputy commissioner Ernest Lucci: "I never took exception to its (the speech's) historical accuracy, but only that it deviated from the function of a state oratory. I mean, you can't go around calling people grave robbers."

James did. The speech he never delivered attempts to prove, historically, that the joyous celebration of newly settled Pilgrims coincided with a disaster for their Indian neighbors.

"This is a time of celebration for you — celebrating an anniversary of a beginning for the white man in America. A time of looking back, of reflection," James' speech began. "It is with heavy heart that I look back upon what happened to my people."

James' historical evidence stems not from campfire folklore, but from G. Mourt's, "A Relation of the Beginnings and Proceedings of the English Plantation Settled at Plymouth in New England," published in London in 1622.

Prof. Richard Morris, Columbia University's specialist in American history, describes Mourt's "Relation" as "one of the first — if not the first — published accounts of the colony." The author "Mourt," he says, is probably a pseudonym for one of the most respected Pilgrim leaders: "It is generally believed that one of the early governors wrote it — Governor Edward Winslow or Governor William Bradford."

In his speech, James, a lifelong resident of Chatham, intended to specify some early indignities a la Mourt.

"Even before the Pilgrims landed here, it was common practice for exploreres to capture Indians, take them to Europe and sell them as slaves," James wrote. "The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors and stolen their corn, wheat and beans."

Further degradation the Indians suffered during the 50 years after the Pilgrims' landing, says James, centered around land ownership, a concept the Indians could not comprehend, and conversion of the "so-called savages." "The Indian was pressed between stone slabs and hanged as quickly as any other 'witch,'" according to James.

A graduate of the New England Conservatory of Music, director of the music department at Nauset High School and a lecturer on the fine art of scrimshaw (carving), James contends white man's history distorts the Indian image to make him appear a "savage, illiterate, uncivilized animal."

"Two distinctly different cultures met," he explains. "One thought they must control life; the other believed life was to be enjoyed, because nature decreed it."

Although times has drained the Indians' culture and made their languages and the Wampanoag tribe, among others, almost extinct, James intended to end his speech on a triumphant note: "We forfeited our country. We have allowed the white man to keep us on our knees. But our spirit refuses to die. Today we work towards a more humane America, a more Indian America, where man and nature once again are important, where the Indian values of honor, truth and brotherhood prevail."

Frank James was never allowed to give his speech. Massachusetts Governor Francis Sargent asked his friend Wampanoag Great Schem Lorenzo Jeffers, to speak extemporaneously instead.

Jeffers, a descendant of Massasoit, the tribal chief who befriended the Pilgrims on their arrival in America, struck a conciliatory note. "We're not going to gain anything by bringing up the past. We couldn't fight guns and powder with bows and arrows" Jeffers told his anniversary audience of foreign diplomats, Massachusetts dignitaries and Indian descendants.

One of those descendants, young Wampanoag tribal militant Everett Weeden, rated Jeffers' speech "disappointing" Massachusetts officials, he found were "very careful to keep everything antiseptic and in line with white tradition. They used Jeffers as an Uncle Tomahawk."

As Frank James and his wife Priscilla sit down to dinner, they consider their Thanksgiving harvest: On the one hand, a son "defending freedom" in the U.S. Navy's Mediterranean, fleet; on the other, James' attempt to defend—in a speech — the Indians' freedom.

"You the white man are celebrating an anniversary. We the Wampanoats will help you celebrate in the concept of a beginning," affirms James. "It was the beginning of a new life for the Pilgrims.

"Now, 350 years later," he adds softly but firmly, "it is the beginning of a new determination for the original American — the American Indian."

Bill Purdy

Indians boarding Mayflower II on Thanksgiving Day

Redeye

AN ULTIMATUM FROM THE PALEFACES!!
WHAT IS IT?
WE ARE TO STOP RESISTING THEIR SETTLEMENT OF THE LAND, OR ELSE!
OR ELSE WHAT?!
OR ELSE THEY'LL PUT US ALL ON A BOAT AND SEND US BACK TO WHERE WE CAME FROM!
2-6

Providence Sunday Journal, November 29, 1970

A Stark Symbol

By RONALD P. FURIE

O, Christmas Tree, O, Christmas Tree

The tree is more stark than winter, as lifeless as a manikin, gaudier than a side show. For a Providence couple, it symbolizes the wasteful custom of destroying massive numbers of evergreen trees each year in observance of Christmas. It also symbolizes the plight of the Indian.

Ralph O. SanSouci is part Mohawk Indian and has no great love either for white society or its culture. Although his father was French, he considers himself an American Indian.

The eight-foot tree, painted and adorned with traditional Christmas lights, stands disdainfully off to the side of South County Trail in East Greenwich in the parking lot of the White Buffalo, an Indian trading post operated by Mr. and Mrs. SanSouci.

For their customers who are curious about the tree—and most are—Mr. SanSouci has prepared a written explanation, an explanation designed to shock white Americans.

"I have chosen this dead tree," the explanation reads. "as my Indian Christmas tree because it is symbolic not only of the plight of my people but of your society as well.

"America's first people were also America's first ecologists long before ecology was even a part of your dictionary.

"To my ancestors, the sale and subsequent destruction of over one-hundred-million various types of conifers a year would not only shock them as being stupid, but it would be a sin against the Creator as well.

"To take the life of any living thing and then waste it is a sin against Nature and, to the Indian, Nature was God.

"The colors green and blue are symbolic of the forests and lakes that once were ours. The color yellow, of the corn we gave your ancestors that first winter when they were starving; and the color red, for the blood of my people.

"While to you, the Christmas tree may be symbolic of the birth of Christ and good will toward men, to many reservation Indians, it is the symbol of their degradation and poverty.

"As you sit under your beautifully decorated tree, watching the glowing faces of your children as they open each toy, remember our tree and what it stands for; remember those less fortunate than yourself and thank God you're the conqueror and not the conquered."

It is signed "Painted Raven," Mr. SanSouci's Indian name.

by Dunagin

"EVERYTHING WAS RECALLED BY THE FOOD AND DRUG ADMINISTRATION."

We Narragansetts still live.

FOR MATURE AUDIENCES ONLY.

"WUNNAUNEWAYEAN, ENGLISHMAN"

"If the Englishman speak true, if he mean truly, then shall I go to my grave in peace and hope that the English and my posterity shall live in love and peace together."

These were the words spoken by Canonicus, the old high sachem of Narragansett Bay, to Roger Williams at one of his Council meetings at Cocumskussick. Roger Williams, the founder of Rhode Island, told him that he had no reason to question the faithfulness of the English. Canonicus then picked up a stick and broke it in 10 pieces and laying down each piece, he gave an instance that gave him cause to have these fears. So much has happened since that time that I'm afraid that if we tried to use this same method now to illustrate the injustice of the white man towards our people, we would soon run out of trees.

Since the arrival of the first immigrants from "the land on the other side" there have been numerous letters, manuscripts, etc., written about the native people who they found already occupying this land. All of the authors of these various accounts have had one thing in common -- they have not really understood the people or way of life that they have attempted to interpret to others. In recent years, movies, and now TV, are not only continuing but compounding these myths.

We are speaking out for ourselves at last, so that the people of this nation can better understand the facts that have made our country what it is today. There are many who say it would be best to forget the story of our disinheritance, but the people of Rhode Island and all of America need to understand the true facts instead of sweeping them under the carpet of American history and pretending they never happened.

When the English arrived at Plymouth, the Narragansett tribe was the largest and most powerful tribe in Southern New England, having about 2,000 adult men at that time.

Although our people were powerful, they were peaceful following a settled and industrious way of life. Because of the ease with which our people lived, they were looked upon with envy by the English settlers who believed that "Christians had a right to heathen lands." The growing English settlements began to make laws which were considered fair by them, but completely ignored the rights of the Indians who already had laws of their own.

Finally, in the spring of 1675, just 100 years before the American Revolution, America's first "War of Independence" broke out. It has been recorded in history as "King Philip's War" after the Wampanoag statesmen who was truly a great American patriot, fighting for his land, his people, and their way of life.

King Philip sent some of the women and children and old and crippled Wampanoags to the Narragansetts for protection, and they naturally accepted their oppressed brethren. When the English heard of this, they sent a message to Canonchet, who was then Sachem, to give up the refugees, and Canonchet replied with his famous defiance: "No, not a Wampanoag, nor the paring of a Wampanoag's nail."

The United Colonies of New England then declared war against the Narragansetts who up until that time had not "stained their hands with English blood." After open conflict began, the Narragansetts fortified themselves secretly, according to Indian custom, on an island in the "Great Swamp" in South Kingstown. Learning of its location, the Colonial forces attacted the large, crowded fort, which contained 600 wigwams, on Sunday, December 19, 1675, setting fire to the wigwams and burning alive some 300 old men, women, and children who were trapped inside. It has been recorded that the smell of burning flesh and the horrible screams of the women and children so moved some of the English soldiers that they later inquired "whether burning their enemies alive could be consistent with humanity and the benevolent principle of the Gospel."

There were some Indians, mainly in Massachusetts, who had accepted Christianity, or at least had professed to that, in exchange for their lives, before the beginning of "King Philip's War". In fact, this was one of the major causes of the war. These first Christian Indians of Massachusetts were herded into settlements patterned after the English that were known as "praying Indian towns."

Although the Praying Indians fought faithfully, losing hundreds of their men in the service of the English during the war, they were still regarded with suspicion, and some of their English "friends" threatened to go down and kill them in their villages which were located near the English settlements. Fearing the threats would be carried out, the General

salvation & service

SOCIETY FOR THE PROPAGATION OF THE FAITH

Court of Massachusetts ordered over 400 of these poor Praying Indians to be taken to Deer Island in Boston Harbor, where they would remain until it was thought safe for them to return to their villages. They submitted to the move without complaint, but since the promise of provisions was not kept during the long winter of 1676, many of them became ill and died on that cold, lonely island. This was their reward!

It is no small wonder that Ninegret, the Niantic sachem told a missionary of Massachusetts: "Make theEnglish good first!" when he was asked for permission to preach to his people. In this respect, he made another famous quote which could still be said today: "As long as the English could not agree as to which religion, among themselves, it ill became them to teach others."

In the devastated ruins of the Indian villages, the invaders could now plant their growing settlements with the bodies of the dead Indians as fertilizer in the already fertile soil. Those who were not killed were sold into the horrible existence of slavery in other lands. It is said that over 500 Indians were sold out of the port of Plymouth alone.

The survivors who were allowed the privilege of remaining in their own country presented the "founding fathers" with the problem of taking care of them. The old Indian way of life was no longer possible with all of its freedom of movement, and the Indians were herded into limited areas that were this country's first "Indian Reservations". One of the aims of the New England fathers in crossing the sea was supposedly "The conversion of the natives to Christianity." In fact, the seal of Massachusetts Bay Colony bears the picture of an Indian with these words: "Come Over and Help Us"!

The task of making the Indian survivors into Englishmen was thought to be best accomplished by breaking up the Indian families and binding out the children to English homes where the boys were taught the English method of cultivating the soil and servile work, and the girls were taught the domestic duties of an English household. Of course, in every English household of that time there were daily periods of scripture reading, and together with the fine example ofChristian living being practiced by these families, the Indian youth were to become so impressed with the practice of Christianity that conversion would then be a very simple matter.

By the early part of the 18th century, the Native religion had disintegrated. Left with no religion, many of the Niantic-Narragansetts welcomed the missionaries to their decaying settlements, where wonderful conversions were soon accomplished. These first Narragansett converts put many of their English neighbors to shame in their devout practice of Christianity. Their way was not a happy one, as many today would suppose. They found themselves unacceptable to their own people whose ways they were taught to despise and look fown on. Among the Englishmen, they found that the civilized vices were more available than the civilized virtues, since the English refused to accept them as equals.

When Eleazer Wheelock started the famous Indian Charity School in Lebanon, Connecticut, that was later to become Dartmouth College, he had among his 70 students 16 Narragansetts, who were interested in improving theirselves in the white man's ways. These events took place during the reign of "King Tom" Ninegret who sold away so much of the tribal lands .

A large portion of the Narragansetts opposed "King Tom" and sought help in vain from the colony of Rhode Island, and finally decided to send two brothers who were then students in Wheelock's School to England to plead their case. The two brothers, John and Tobias Shattock, arrived in Scotland and contracted smallpox. Tobias died there and was buried in Grayfriars Churchyard in Edinburgh, the first Christian Indian to be put there. John went on to England, but his mission was unsuccessful.

As more and more of the Narragansetts became educated, they realized that there could be no justice for them living with the whiteman, who came to possess all of their best land. So when Samson Occum, the Mohegan minister, began to plan his migration of Christian New England Indians to Oneida Country in New York, 20 familes prepared to go and try to make a better life far from the corruptive influence of the whiteman. The first to migrate arrived in 1774, and namedtheir town Brothertown, but soon after the Revolution broke out and the Brothertown Indians had to flee from their new settlement. At least half of them gave their lives fighting for a liberty they were not permitted to enjoy.

The New England Indian settlements were left with many Indian widows at the conclusion of the war, and this compounded their already miserable condition. The Indians were frequently given the job of scouts, and other hazardous duties during the Revolution since they were expendable. In spite of this treatment, history has recorded the splendid service done by the New England Indians and the important part they played in winning the war.

After the war, many of the Narragansetts who wanted to migrate joined their friends and relatives at Brothertown and continued to live there and prospered until the American frontier, pushing westward, crowded them out again, and in 1843 some of the Brothertown Indians, along with some Stockbridge and Oneida Indians, migrated again to Calumet County, Wisconsin, where they founded a 2nd Brothertown, which soon began to prosper.

Our old way of life is no longer possible, but there are certain elements of our traditions and culture that we have tried to maintain because we consider them worthwhile; we are fiercely proud of our heritage.

In this age of pollution of all our environment, both physical and moral, we feel we still have something to give...out Indian values, our respect for nature, and nature's God. Our people have been accused of worshipping many gods, but money was not one of them.

by Tall Oak

Dear Readers!

Brothers: A funny thing happened to me on the way to Plymouth Rock. I wore a black arm band for the National Day of Mourning. While I was downtown, I was stopped by an elderly whitelady. She asked me why I wore the armband, so I told her. She called me everything from "Communist" to "anti-American" and further stated that Indians were a communist plot to overthrow the United States Government and that we were very unpatriotic and "should go back where we came from."

Gumanchia
Apache-Seneca

Notes: Perhaps you have seen the U.S. stamp "The Landing of the Pilgrims, 1620." There is no recognition of Indians on it. People should know that the Pilgrims would have died if Indians hadn't helped them. We want a postage stamp honoring our people.

Veronica Keene
Louisiana

Rarihokwats: Young people everywhere are concerned. They wish they knew how to help. I'm sure your paper can show them a way.

And I, who have all my life wondered what could be done to help right the wrongs my country has done and continues to bear responsibility for -- I too, will feel that I have found a first step I can take. In peace,

Frances E. Calhoun
Woodbury, Connecticut

AT AKWESASNE

Return of Wampum Belts, Treaty Concern Indians

Watertown Daily Times, December 9, 1970

By A. W. STARKWEATHER
Staff Writer of The Times

Iroquois Indian concerns over the Jay Treaty and return of wampum belts from the state were expressed Tuesday night at Jefferson Community College by Ernest M. Benedict, a Mohawk from the St. Regis Reservation, and Chief Irving Powless, Jr., a member of the Council of the Onondaga Nation.

The program was part of an American Indian Studies Seminar being conducted at the college by Arthur Einhorn, associate professor of anthropology.

Mr. Benedict, who received a bachelor's degree in sociology from St. Lawrence University in 1940, described conditions leading to a blockade of the Seaway International Bridge Dec. 18, 1968, and showed a film of the confrontation between Indians and Canadian police.

The controversy centers around the Indians' contention the bridge was built on their land without permission and that their rights, established in the Jay Treaty, to freely cross the border have been violated. Mr. Benedict noted that while the bilateral treaty was signed by the United States and Great Britain, Canada, which was created later, has never signed the document.

Following the bridge demonstration, the Canadian government promised a decision in the matter, Mr. Benedict said, but the question has never been resolved. However, when it is, he expects the result to be permanent

If a decision is not forthcoming, he said, other alternatives are being studied by the Indian nation. By not respecting the treaty, the government is lowering credibility of its other pacts, he added.

Mr. Benedict also showed a film about the North American Indian Travelling College, which he established in 1967 to aid Indian peoples in both the United States and Canada. The college is designed to bring programs in basic education, trade skills, Indian culture, folklore and self-government to the reservations.

The wampum controversy dates back to 1890, when Onondaga Chief Thomas Webster, "Keeper of the Wampum," was hoodwinked out of five belts. To prevent recurrence of such a happening, the Indians assigend the State Board of Regents as "keeper of the Wampum." The five belts were recovered and the 26 belts are housed in the State Museum, Albany.

The first attempt to recover the belts, according to Chief Powless, was made in 1905, with the plea being periodically renewed. A bill was introduced in the legislature in 1969 to return the wampum to the Indians. It passed the Assembly, but died in the Finance Committee before reaching the Senate. Plans are being made for introduction of a similar bill at the next legislative session beginning in January, the chief said.

The belts, which date to 1650, record a history of the nation, along with important treaties with the Canadian and American governments.

Benedict lectured at Potsdam State University College Thursday night and, after outlining the status of both American-Canadian and Indian affairs, suggested a council be called to consider "such things as education, treaty rights, tribal government, cultural and religious pursuits."

He told students and faculty members that "my proposal for this conference is not a new thing. Very early in our acquaintance our forefathers made an illustration that the friendship between us was as a chain. Each party was to grasp to receive strength from the other. From time to time, Indians and white man were to meet to examine the chain of friendship, lest it rust away.

"This council has not been called for many years. Perhaps the covenant chain is rusting away. There needs to be at this time an opportunity to hold a council as in the beginning, between friends, not as a master and his servant—there are too many of such relationships in this world."

Ernest Benedict

Iroquois Sculptor Says Indian 'Can No Longer Wait for Help'

By PEG CHURCHILL
Gazette Reporter

The "Indian problem" is not that at all, but rather "the White Man's problem because he is the one who is causing it," Duffy Wilson, a Tuscarora Iroquois sculptor from Lewiston, declared yesterday in Schenectady.

* * *

"We just want to be left alone. Don't violate our treaties and don't take our land," insisted Wilson in a talk at Schenectady Museum where his stone carving is being exhibited.

Wilson said that his feelings are not shared by all on the Tuscarora reservation, but that the "Red Power" or "Indian unity" movement is gaining momentum, especially among the young.

He expressed concern that there was little whites could do to help the Indian. "We can no longer wait for help. The time has come for us to act on our own," he stated.

"Don't worry. We won't burn Detroit or Newark. Indians don't operate that way. We have other means," Wilson remarked, without specifying what those means would be. He did say the Indians "won't make severe moves because we have many white friends.

* * *

The traditional people among the Tuscaroras, he explained, follow the Iroquois Confederacy government which represents "religion within government and government within religion."

Wilson maintained that many of the Indians' problems have been created by federal insistence upon elected council governments on the reservations.

"The son of the Creator gave us our government," he declared. "If we are to accept another government—be it New York State, the United States, or Canada—it would be turning our backs on the work the Creator."

The 45-year-old Tuscarora, who served in the U.S. Navy during World War II, said "traditional" Indians do not consider themselves citizens of the United States.

* * *

He explained that the Tuscaroras were "a separate people and government with treaties with the United States" before they were made citizens by a 1924 law which they opposed.

"I don't want to be a citizen," Wilson stated. "I have my own government, religion, traditions and treaties . . . If I am a citizen, I haven't been treated like one.

"The U.S. government doesn't do anything good for the Tuscaroras."

Wilson cited the Tuscaroras experience with the State Power Authority as one example of the sort of thing which has made the Indian lose faith in the White Man's government.

* * *

In 1958, he said, the SPA came to the Lewiston reservation and proposed taking 1,383 acres of land for a power project, promising free electricity and better living conditions.

Not only has the state "never fulfilled these promises," he charged, but the Tuscaroras finally were given $850,000 for 553 acres, in comparison with the $8 million granted Niagara University for 190 acres of its land.

DECEMBER 18, 1968
INTERNATIONAL BRIDGE BLOCKADE at Akwesasne for A FREE BORDER FOR INDIANS
... and still no action

NIAGARA FALLS GAZETTE

'A Little Tired'

I am more than a little tired of hearing about injustice to the Indians. Since when does just fathering a child make you a father or giving birth, make you a mother?

Our people from all countries and the Indians have made this country great. This was a land, but it only became a country after much work and love by many people. Many men have died to keep it this way. Our men and boys will continue to die if necessary to insure our freedom and the freedom of people throughout this world. We may not be perfect, but if you can find a better place other than Heaven, let us know.

So, if you want to be a nation by yourselves, you don't have to live in town, use our electricity, telephones, or work in our stores, plants, etc. You don't have to sleep better at night because our military service is keeping you free. You're lucky you have free land. We had to work hard to get ours and have to pay taxes to keep it, even if our grandfather owned it.

It's about time you ask what you can do and be proud you're part of this wonderful country.

Mrs. Betty Simmons
339 75th St.

"Surely my land is as important to me as Niagara University's is to the university," Wilson contended. Land is valuable to Indians for living, hunting and fishing, he pointed out, charging that the state and federal government want to reduce the size of reservations with "the ultimate purpose of eventually assimilating our people."

Wilson assured his listeners that the SPA incident couldn't happen again today because the Tuscaroras are "beginning to realize that the life which they have been permitted to lead is not the right way of life."

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WED., OCT. 28, 1970

Letters to the Editor NIAGARA FALLS GAZETTE TUES., NOV. 3, 1970

An Angry Reply for 'Tired'

In response to Mrs. Betty Simmons' letter "A Little Tired," which appeared in the Oct. 29 issue of the Gazette, under Letters to the Editor:

To begin with, Mrs. Simmons, we Indians detest your aborted attempt to involve us in the creation of what you call "a great country", because we certainly have different opinions on what makes a country great.

What you really should have said is, "Our people from all countries, have assisted in the destruction and pollution of this once-beautiful, heaven-like paradise which was once populated by Indians who were living here in peace and harmony with the Great Spirit and nature."

You have not made this country great. You have destroyed it and now you must pay the price with your death, if necessary, through the poison air that you breathe and the polluted waters that you drink.

You state that, "This was a land, but it only became a country after much work and love by many people." Who do you think you're kidding? Just who have you people ever loved but yourselves, if you actually know what the word means? You certainly have not loved the Indians, or your people would not have plundered, raped and murdered us. You certainly have not loved the black man or you certainly would not have tried to enslave him. No, Mrs. Simmons, you don't even love yourself or you would not have caused the pollution of our air, land and water which will eventually kill you and your children, if not all mankind in your moronic recklessness.

Your grandfathers whom you say "owned" this land, were nothing more than hypocrites who robbed, cheated, raped and tortured the Indian people to steal this land away from us, and you people are still continuing your illegal wicked plunders against us and all in the name of brotherly-love, humanity and so-called Christianity.

You say, "This was a land, but it only became a country . . .", but little do you realize that we Indians had and still have a constitution and government that was and is far superior to the present day U.S. government. Your archives in Washington and Albany will tell you, if you'll only take the time out to turn their pages, instead of patting yourself on your racist back, that it was my Indian people, the Iroquois Confederacy, who taught you democracy in the first place.

As a matter of fact, we gave your planners of the Constitution of the U.S. the workings of our government to assist you in the creation of yours. You people had nothing in Europe that could ever be copied to form the U.S. Government. Your Magna Carta was not a guide for you either, or you could not have rebelled against your own "mother country".

So you see Mrs. Simmons, like it or not, there was and still is a government on this land when your starving, thieving Pilgrim grandfathers arrived to begin their 300 years of massacre and pillage of my people. You say that if we want to be a nation by ourselves that we don't have to live in town, use your electricity, telephones, or work in your stores, plants, etc. You take a lot for granted don't you? You do not own anything until you pay for it! Your electricity is generated through use of our Indian water. All your machines and factories and everything were produced from the natural resources of Indian land. You have not paid for it. You would have nothing if it were not for the Indian. You have stolen everything that you have from us. Why even the land you live on in Niagara Falls does not have a clear title to it.

Your own U.S. Government has declared it to be my land. If you don't believe it, read the first treaty that was made between the United States Government and the Six Nations of the Iroquois. A line of demarcation was established on Oct. 22, 1784 which declared all land west of Albany to the territory of the Six Nations. It was signed by President Washington.

The power of our treaties are also found in the U.S. Constitution in Art. 6 Sect. 2. Read it. It is you who is working in my city and my plant and my factories. And if the U.S. Government and its brainwashed, misguided citizens like yourselves do not review your injustices to the Indians, whether you are "more than a little tired" or not, someday you may be on trial before an International Tribunal to answer for your crimes against my people.

And lastly, Mrs. Simmons don't ever make the mistake of comparing this present country as next to heaven, for I'm sure that you will not find polluted air, land and water up there, and I'm sure that racial discrimination, murder and injustices do not prevail up there, or were you again mistakenly referring to a different destination?

Mad Bear
Tuscarora Indian Reservation
1883 Mount Hope Road
Lewiston

Indian files $40,000 claim for alleged police brutality

By DAVID NIMMER
Minneapolis Star Staff Writer

THE MINNEAPOLIS STAR

OCTOBER 23, 1970

The second claim in two weeks against the city of Minneapolis because of alleged police brutality was filed this week.

The claimant, a 22-year-old Minneapolis Indian, charges that he was beaten by three policemen — members of the police tactical squad—during a Sept. 20 arrest.

The man, Robert D. Taylor, is seeking $40,000 for injuries which he says have caused dizziness and blackouts.

Another claim—for $25,000—was filed last week by Robert (Keno) Gibson, a 25-year-old Negro, who charged that he was beaten by police during his arrest on old traffic warrants Sept. 30.

In the most recent claim, Taylor alleges that police pushed him "against an automobile and proceeded to beat and otherwise administer corporal punishment to (him) by repeatedly hitting him with a flashlight, with fist and open hand.

"They (police) then without any probable cause whatsoever placed (Taylor) under arrest and while transporting him in the police vehicle continued to administer corporal punishment by choking him and by hitting him with a blackjack, hand and fist," the claim stated.

Taylor, according to the police complaint, was arrested at 1:15 a.m. in the vicinity of 14th and Knox Avs. N. because he appeared to be drunk and shouted an obscenity to the three policemen.

The complaint said Taylor was standing on the corner with six other persons and drinking from a beer bottle.

Taylor, according to he complaint, "was extremely unsteady on his feet, his eyes bloodshot and his speech very incoherent."

The arresting officers — David Mack, Douglas Smith and James Murphy — also noted in their report that Taylor attempted to kick one of them in the groin and "had to be forcibly restrained."

Taylor and two of his six companions (who were interviewed by a reporter from The Minneapolis Star) denied that he was drunk or drinking when police arrested him. In fact, the three denied all the allegations in the police complaint.

Taylor has not entered a plea to the three charges against him — breach of the peace, public drunkenness and drinking beer in public.

His attorney, Larry Leventhal, has filed a motion to dismiss the charges because the formal complaint was made by an assistant city attorney, who Leventhal says was not a party having first-hand knowledge of the "truth or accuracy of the allegations."

ROBERT D. TAYLOR (ABOVE) CHARGES BRUTALITY
Injuries, he claims, caused dizziness, blackouts

Elizabeth Morris

Ernie Crowfeather Fund
3004 South Alaska St.
Seattle, Wash. 98118
phone LA 5-8506

Must Ernie Crowfeather die?

NOVEMBER 14, 1970

By AL DIEFFENBACH Seattle Times
Medical Editor

Is Ernest Crowfeather being refused lifesaving medical care because he is an Indian, or is his illness so unusual that medical science has no lifesaving answers?

Indians and their supporters yesterday jammed the Seattle Indian Center to hear that $20,000 must be raised to keep Crowfeather, a part-Sioux, alive.

Mrs. Elizabeth Morris said Crowfeather, 28, has been refused admittance to the Northwest Kidney Center treatment program three times, partly because of social reasons.

"HE DOESN'T FIT the white, middle-class social picture," said Mrs. Morris, a recently unsuccessful candidate for the Legislature. "No, it's not specifically because he's an Indian, but because of the problems he has because he is an Indian."

Speaking from in front of a blackboard on which was chalked "Must Ernie Crowfeather Die?", Mrs. Morris said $10,000 must be raised by December 21 and $10,000 by February 21.

That would finance Crowfeather's care at University Hospital.

Mrs. Morris charged that the Indian Health Service should be caring for Crowfeather.

She said Sonny Sixkiller, University of Washington quarterback, was the honorary chairman of the Crowfeather fund drive.

MRS. MORRIS SAID Thursday night was the first time the Crowfeather supporters had been told that medical reasons prevented Crowfeather's treatment in the Kidney Center program. But an official of the center said Crowfeather first was rejected for medical reasons in 1969.

Crowfeather's condition was described as "unique, different and peculiar," the official said.

The U. W. took him as a research patient and tried to use an artificial kidney machine. But his unusual blood type caused repeated clotting in the tubes connecting him to the kidney machine.

Doctors then tried to treat him by peritoneal dialysis—in which his blood was cleansed of wastes through a tube in his abdomen—but this was unsuccessful partly because of Crowfeather's physical condition and partly because of his uncooperativeness, the official said.

That effort led finally to peritonitis, an infection of the membrane that encloses the abdominal organs, which ended the peritoneal-dialysis treatment.

CROWFEATHER THEN RECEIVED a transplanted cadaver kidney that functioned well until recently, when the disease that originally attacked his own kidneys began invading the transplanted kidney.

It was felt that medical science — and the Kidney Center especially — could offer Crowfeather little hope, and he was rejected for medical reasons on his third try.

His supporters, however, said that the fact that he is an Indian and has been in jail and the reformatory — most recently for armed robbery after he had his kidney transplant — were primary factors in his rejection, based mostly on social grounds that he was unproductive and undependable.

December 21 will mark the end of a six-week period during which University Hospital will be responsible for Crowfeather's care, Mrs. Morris said. After that, the hospital will require payment while doctors stretch their skills and weapons to do whatever might help prolong Crowfeather's life.

OTHERS SUPPORTING Crowfeather said that state and city governments have no agencies working on behalf of Indians, that services to Indians are assured by treaties going back to 1819, and that it would be murder to let Crowfeather die for lack of treatment.

Ermina Edsall drew applause from the audience when she asked, "How would you be getting along in this country without having had the Indians' help earlier?"

Mrs. Edsall said it was ironic that she received a packet of Christmas Seals to be used in return for a donation when the Indian community was "begging for one Indian boy's life." She said she mailed the Christmas Seals back.

In a statement yesterday, Dr. John MacCormack, president of the Kidney Center, said: "Mr. Crowfeather is one of the patients who require medical services beyond those available at the Kidney Center."

The cost of his treatment for the coming year would be $20,000, which would provide home care for five or six patients, Dr. MacCormack said.

"We cannot in good conscience make such a diversion of funds at the expense of the Kidney Center's other 185 patients," he added.

"We are pleased that continued care is available at the University of Washington, and we strongly support the efforts by Mr. Crowfeather's friends to raise the needed funds."

"This is a hijacking--take me to Pineridge"

FROM "THE INDIAN"

Brotherhood Keeps Ernie Alive

Nov. 23, 1970

ERNIE CROWFEATHER

BY RICHARD LA COURSE
P-I Staff

Today Ernie Crowfeather faces another round of major surgery.

In University Hospital this afternoon a transplanted kidney which failed will be removed.

Ernie approaches most things calmly and with humor. And he acknowledges that his illness has changed the course of his life in fundamental ways.

"I wasn't raised as an Indian," he said. "My father was Sioux, my mother is a German Catholic, but I had little contact with Indians as I grew up.

"All my life I was thought of by others as Indian but I found it difficult to identify with Indians. Now I feel something better than proudness — I'm reaching for some other word which would fit. It is Indians who are helping me, and I realize clearly what I have missed

Intelligent and articulate, Ernie has completed a manuscript on the difficulties surrounding Indian identity. The pattern of his experience, he said, was "confusing and troubling. I have in my earlier times been ashamed of being an Indian. I was born in Kennel, N.D., but that village is gone now. They built a dam there and the village was moved.

"In Yakima I went to Catholic schools, and we went through history to the part about Indians. There'd be a little paragraph or so about Custer. They'd tell me, 'Your people did this.' I developed a dislike for Indians because everybody else disliked them. It was the opinion that other people had about Indians that I fell for.

"I quit school over it," he said. "All through school, just because I was Indian I was singled out of the class to build a tepee or make a report on Indians. When I was a freshman in high school it finally got to me. I asked my teacher, 'Why me?' I jumped out the window and stayed out of school the rest of the year.

Hickel is out-- 'arrow in heart'

Indian Affairs Commissioner Bruce

Reform of Indian Bureau Seeks Wider Tribal Role

By RICHARD HALLORAN
Special to The New York Times

WASHINGTON, Dec. 2 — The Commissioner of Indian Affairs, Louis R. Bruce, has begun a fundamental reform of the Bureau of Indian Affairs that is intended to put the future of the nation's Indians into their own hands.

Mr. Bruce, who is an Indian, has shaken up the top levels of his bureau here, shunted aside a middle layer of 11 area directors around the country, and started to uproot many of the 63 superintendents on the reservations.

The commissioner contends that this change, plus others, "represent a fundamental change in philosophy." He said it was acknowledged that Indian communities and tribes had the right and the authority "to take part in the planning and the operation of activities that touch lives." Mr. Bruce asserted: "The attitude of the B.I.A. bureaucracy—the tendency to do things for Indians because 'father knows best'—has been wiped off the slate."

What might be called the "Indianization" of Indian affairs resembles President Nixon's plan for "Vietnamization". Both call for the withdrawal of outsiders and for gradually turning over to the people concerned the responsibility for their own lives. Many Indians regard the Bureau of Indian Affairs as a paternalistic bureaucracy.

Mr. Bruce acknowledged in an interview this week that it would take at least six months before he had some measure of the impact of his program on the 450,000 Indians living on the reservations.

He was asked why he thought his plan would be effective when so many promises before had not been fufilled. He asserted that "previous Administrations apparently were not willing to take such a strong position to help Indians, to make the almost total commitment without which these kinds of changes cannot be made."

Earl Old Person, president of the National Congress of American Indians, said he thought that Mr. Bruce had got off to a good start and was headed in the right direction.

But Mr. Old Person, who visited Washington from his home in Montana this week, said that many Indians were skeptical because pledges in the past had done little to improve their lot. He said many were taking a wait-and-see position.

The New York Times
Louis R. Bruce

Lines Were Shortened

An aide to Mr. Bruce said the "revolutionary" reform was generally in response to long-standing dissatisfaction among the Indians and particularly to the demands of young Indian activists.

Last July, President Nixon said that the story of the Indian in America had been marked with "the white man's frequent aggression, broker agreements, intermittent remorse, and prolonged failure."

"The time has come," the President said in a message to Congress, "to break decisively with the past and to create conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions."

In October, Mr. Bruce realigned the top management of the bureau, eliminating one deputy and six assistant commissioners and replacing them with two associate commissioners. At the same time, he brought 15 Indians, many of them under 40, into executive positions.

In November, Mr. Bruce ordered authority withdrawn from the 11 area directors to shorten the lines of communication between the bureau and the reservations. The area directors became staff men with responsibilities for technical and service advice.

This month, Mr. Bruce ordered most of the 63 agency superintendents, many of whom have been at their posts for 10 or 15 years, to move to new posts. He established a policy under which the field administrators, as they are now called, will continue to be rotated every two to five years.

Mr. Bruce considers the field administrators the critical men in making his plans work because they are in daily contact with the tribes and their leaders. He has issued them a set of rules that, in effect, tell them to stop running things, become low-key advisers, and work themselves out of jobs as the Indians take over.

The mild-mannered commissioner has also set up a staff under William Mills, a 31-year-old Sioux who won a Gold Medal in the 10,000-meter run in the 1964 Olympics. The staff will see that Mr. Bruce's instructions are carried out in the field.

'Buy Indian' Program

In addition, the commissioner has ordered greater emphasis placed on the "buy Indian" program to stimulate Indian industry, more opportunities for Indian tribes to take over schools and other services, and inclusion of Indian leaders in the bureau's budget-making process.

Mr. Bruce's moves have generated some opposition. Some here and in the field have openly resisted his instructions. He expects perhaps 30 per cent of the field administrators to resign or retire rather than to move to new posts.

There has also been some resistance from Indian tribal leaders, some of whom see Mr. Bruce's program as an opening for younger men to challenge them for leadership.

Moreover, there have been rumbles of opposition from the Congress, which has long considered the bureau a choice ground for patronage appointments. Mr. Bruce has had full authority to make the changes he wants—but the bureau must have its next budget passed by the Congress.

WASHINGTON — If ousted Secretary of the Interior Walter J. Hickel has anything to be thankful for today, it is that he was at least granted his wish — to be fired by President Nixon himself.

Mr. Nixon is replacing Hickel with Rep. Rogers C. B. Morton, of Maryland, chairman of the Republican National Committee.

Only Tuesday night Hickel told a national television audience that if he left he wanted to do so with "an arrow in my heart rather than a bullet in my back."

Shortly after 5 p.m. yesterday Hickel got the word — and an arrow in his heart. The bowman was Mr. Nixon.

Merry-Go-Round

The Peace Corps' Racism Debacle

Nov. 5, 1970 *By Jack Anderson*

WASHINGTON — The Peace Corps' noble experiment with American Indian recruits has ended in wholesale resignations, firings and a clumsy effort to cover up the debacle.

The disaster was so embarrassing to the Peace Corps that its formal evaluation report on the "Peace Pipe Projects" has been classified "Confidential, Authorized Eyes Only."

This column has now obtained a copy of the 54-page document, which blames the administrators, not the Indians, for the failure. "Racism .. bungling ... bureaucratic deafness (and) ... sheer ignorance," destroyed the Peace Pipe program and embittered many of the young Indians, charges the Office of Evaluation report.

The idea of sending Indians overseas as Peace Corps volunteers was adopted by the former director, Jack Vaughn, with the encouragement of Sen. Fred Harris, D-Okla., and his Comanche wife. The program finally fizzled out just after the new director, Joseph Blatchford, took office.

"PEACE PIPE I" — the first of the two projects — lost 90 per cent of its trainees.

"Peace Pipe II" was supposed to profit by the mistakes. Some 33 optimistic Indians enrolled. During training in Puerto Rico, four quit. Six more dropped out after the group moved to California for advance training. When the survivors were assigned to Colombia, ten more quit. Firings, the draft and medical problems forced out most of the rest. In less than a year, only four remained.

Declares the report: "If one could imagine a totally evil man and suspect him of the worst sort of motivations toward American Indians, it would be difficult to conceive of him doing a more thorough job of messing with lives than the Peace Corps has accomplished ...

"The Peace Corps has extremely limited capacity to tolerate, much less to include, people of minority backgrounds — in fact, the system has been designed to reject them, one way or another."

The report charges the Indians were not trained for Colombia, were discriminated against on draft deferments, were lied to about assignments and got such miserable medical care that many were ill for weeks with diarrhea, chills, cramps and fever.

THE YOUNG INDIANS were told by one training official that "the program was doomed to be a failure." Another Indian youth grumped: "Peace Pipe seems like an effort to make us nice little WASPS so that we can fit in."

An outside consultant, according to the evaluation office, viewed the program with open disgust. Said the consultant: "Anyone who doubts there was racism can look at what Peace Corps did to help the two Indians who had draft problems. Nothing at all — while everyone was killing themselves for some of the white trainees."

"Does Peace Corps really believe that white 23-year-old, urban college graduates constitute our only manpower supply?" ask the evaluators.

"Young American Indian men and women ... have the basic skills and the savvy our host (countries) are asking for — in agriculture, in animal husbandry and in general knowledge of the possibilities for change in rural life."

Interior Secretary Walter Hickel

5th Indian Conference Cool to Nixon's Plan

BY ROY HAYNES
Times Staff Writer

LAS VEGAS—President Nixon's "self-determination" program for American Indians seemed rejected by them Tuesday as a fifth Indian conference ended without acceptance of the proposal.

A majority of the Indians have now had the legislative package explained to them at five of eight planned regional conferences held by the Presi. 's hand-picked National Council on Indian Opportunity. None of the conferences has endorsed the program.

The warmest response came from the Anchorage conference where the members would only say they welcomed the "intent" of self-determination. Duluth rejected the proposal and at Spokane and Rapid City the delegates split without taking a position.

At Las Vegas, proceedings were challenged by a group of militants from UCLA who charged that the council picked by the President was not representative and should be selected in a national election.

Listen Patiently

Meeting at the Stardust Hotel, the delegation listened patiently Monday as government officials explained the legislation, but by Tuesday they began to wander away and only a few dozen were on hand when the conference ended.

The Las Vegas conference region, which includes California, Nevada, Arizona and Utah, contains more than half the nation's 600,000 Indians, yet fewer than 100 attended the meeting, some of them government employes.

The Indians here displayed a strong desire to keep alive their native cultures, yet some of their leaders expressed fear that a century of parent-child relationship between the Bureau of Indian Affairs and its wards may have made the Indian unwilling to accept the responsibility for his own destiny.

Inherent in Bill

This consideration is inherent in the key bill of the President's program. It states that a tribe may take over any function now performed by the BIA on the reservation, but if the tribe proves incapable, the BIA must resume the task.

Franklin Ducheneaux, a Sioux who was recently elected director of the National Congress of American Indians, said there is another reason for the Indians' hesitation, and that is fear of termination.

"The United States wants to get rid of the Indian problem by getting rid of the Indians. It can do this by legislating that a tribe no longer exists.

"It has done this before. The New England tribes no longer exist as far as the government is concerned and their members are not Indians. Some Indians fear that any move toward self-determination is a move toward this goal," he said.

Other aspects of the President's program are urban centers to help Indians adjust to city life, education funds paid directly to tribes instead of school districts, and the establishment of an Indian trust council, independent of all other government agencies, to protect the legal rights of Indians.

Los Angeles Times 8/12/70

Indians Facing Fight By White Fishermen

14

By JACK WILKINS
News Tribune Staff Writer

SUMNER — More than 250 non-Indian men and women who fish the Puyallup River for sport, mainly for steelheads, organized themselves here Thursday night in a drive to eliminate commercial fishing from the river — a practice now permitted only to Puyallup Indians, under restrictions.

Two Indians were present.

One received some rough-edged questions from the crowd, and though he was allowed to give fairly complete answers, his words were delivered against a general murmer of skepticism.

The other was not allowed to speak.

However, neither had been scheduled to appear on the panel which fielded questions from the audience. And the grounds for shutting them off appeared to be that they were not regarded by the whites as representing the Puyallup Tribe.

And some of the questions and comments thrown at officials of the Fisheries and Game departments on the panel were as testy as the ones thrown at the Indian.

Most of the audience had participated in a protest demonstration Monday by stretching a net across the river, an incident in which seven were arrested by a Fisheries patrolman.

Almost everyone in the audience at the VFW Hall signed up as members of the Committee to Save Our Fish, Inc. The organization had been chartered the previous day by the state as a non-profit corporation.

Five directors and three alternate directors were elected.

The body went on record as opposing violence or lawbreaking in working for their objective — but there was an edge of anger in the crowd that denoted strong impatience with having nets in the river.

Richard DeJean, of Sumner, who is acting as attorney for the sportsmen's association, said the body is not opposed to Indians net-fishing for food for themselves and their families.

"But we are opposed to all commercial off-reservation fishing in the river. We recognize they have full fishing rights on their reservation — but it is my understanding that the reservation does not exist any more except for the acreage at the Indian cemetery, which is not on the river. However, I admit I'm not an expert on that subject," DeJean said.

PLAN TO SUE STATE

He said the body intends to bring suit against Thor Tollefson, director of fisheries, for the regulation permitting Indian net-fishing, as allegedly being discriminatory against non-Indians.

He went on:

"Although most of the people here tonight participated in the fish-in demonstration, they are all signing up in the Committee to Save Our Fish. When they sign, they pledge themselves to lawful, peaceful methods. Any one of them who uses force will forfeit his membership."

(The question of what is Puyallup "reservation land" is still disputed. As defined by the Bureau of Indian Affairs, the only part of the original reservation remaining in trust status is the cemetery, although some additional acreage is still owned by Indian heirs of tribe members who received individual allotments when the reservation was alienated by Congress in 1893. But some members of the tribe — which numbers about 400 — maintain that the government never extinguished the boundaries of the reservation. Consequently, they argue, their fishing is "on the reservation." in 1857 the reservation had encompassed 23,000 acres, including much of Tacoma.)

SILVER SALMON ISSUE

An indignant member of the audience demanded to know why the sports-fishing limit for silver salmon on the river is two fish, while the Indians are allowed to fish with nets during their special season.

In response, Asst. Fisheries Director J. E. Lasater referred to the U.S. Supreme Court's interpretation of the Medicine Creek Treaty of 1855 where it stated: "The right of taking fish at all usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the Territory. . . ."

Said Lasater:

"The court said to the Indians that they did have special rights, but also that the state had the right to regulate their fishing in the interest of conservation . . .

DeJean, who was chairman of the meeting, invited Hank Adams, director of the Survival of American Indians Association, to join the panelists and answer questions.

Lasater, however, pointed out that Adams was not a Puyallup Indian — a statement which brought a cry from the crowd of "What are we listening to him for?"

HAILS FROM MONTANA

Adams said that he was from the Montana Assiniboine Sioux and had never claimed to be a Puyallup (though he later told The News Tribune he had grown up on "the Puyallup Reservation.")

"The reason I, a Montana Indian, and other out-of-state Indians, are here is because the state has been misleading the sports fishermen and we want to help our Indian brothers," Adams said.

DeJean told him that since he wasn't a Puyallup, he shouldn't be speaking for Puyallups — whereupon Adams called a young woman to the stage, saying "She's a Puyallup."

The woman appeared to be 18 or 19. As she began to speak, DeJean told her, "You obviously can't speak for the tribe. But you are both welcome to stay in the audience and ask questions."

MEMBER OF TRIBE

The Indians left. She told The News Tribune she was Suzette Bridges, daughter of Maiselle Bridges, a member of the Puyallup Tribal Council.

Adams added that he felt the meeting was "less related to salmon and preservation than the racist and anti-Indian attitude prevalent in this area."

5 Whites Arrested In Fish-in

By MALCOLM MacNEY

Nine white fishermen went onto the Puyallup River last night in an anti-Indian protest demonstration, and five of them were caught in the net of the State Fisheries Department.

Out of that grew a Sunday demonstration at Clark's Creek Bridge on the River Road, which became a shouting affair between the sportsmen and Indians, and Monday evening's fish-in alongside the Freeway bridge.

As a chilly wind blew, the crowd drifted up and down the banks of the river for about 200 yards as the fishermen changed fishing spots. Most of those watching were sports fishermen, but onlookers ran the gamut from a young woman with false eyelashes leading a poodle on a leash to a number of men in hard hats who had apparently just come from work.

The demonstration was strictly a pick-up event, hatched on Sunday by a group of anglers on the Puyallup near Sumner, according to a man who was there.

The demonstration was in protest of special net fishing allowed the Puyallup Indians. In setting the three-day-a-week season, Fisheries Director Thor Tollefson said the U.S. and State Supreme courts have recognized the Indians have special fishing rights.

Some of those on the bank were heard to say the demonstration was to secure rights for the sportsmen, also.

The sportsmen versus Indian struggle has been going on for years, with the sportsmen aroused by the Indians catching steelhead, classified as a sports fish in this state. Some of the remarks heard along the bank showed this, but not all.

They included:

—"The way they let them (the Indians) fish gripes me. I think this is a great idea. Just great!"

—"I think that's a lot of baloney." The spokesman was referring to the Muckleshoot gaffing of salmon Sunday in the Green River and Soos Creek. He then asked a Fisheries man, "What'll you do if I go get my gaff?" "Arrest you" was the reply.

—"Are they going to club them (the whites) and mace them like they did the Indians?"

Oars Were Manned While Net Was Put Into Puyallup River

Puyallups Pass Trespass Ordinance

By DWIGHT JARRELL

The Puyallup Indians Tribal Council, in an unprecedented move locally, has passed an ordinance which could close all of the Puyallup River and parts of Commencement Bay to fishing by white men.

The unusual action goes into effect immediately, according to its backers, and posting of the restricted areas by tribal members will be completed within 10 days.

The action by the local Indians follows by just one day a demonstration by more than 200 irate white sports fishermen. The latter on Monday night stretched a net across the Puyallup River here in symbolic protest of Indian salmon fishing.

Tribal Council members declined, however, to say there is a connection.

The tribal ordinance is designed to spur enforcement by federal authorities, including the U.S. district attorney and U.S. marshal, of present federal laws and the Medicine Creek Treaty of 1854, according to Miss Ramona C. Bennett, a member of the council.

Hank Adams, executive director of the Survival of American Indians Association, said his association had urged tribal enactment of such a law.

He said it should formalize the position of federal authorities regarding not only the Medicine Creek Treaty but the federal law under Title 18 of the U.S. Code, Sections 1164 and 1165, passed by Congress in 1960.

"It should erase any question," he said, "as to the duties of U.S. Atty. Stan Pitkin and U.S. Marshal Charles E. Robinson in the enforcement of Indian rights over those of the white man."

Fish Camp Is Again Abandoned

The controversial Puyallup Indian fishing encampment on the Puyallup River — the site of the September confrontation between the Indians, Tacoma police and state fish and game officials — has been abandoned again.

But this time vandalism and thefts from the camp caused the move.

An Indian spokesman said Wednesday that food, clothing, tents and a 21-foot high teepee have been taken from the camp.

Hank Adams, project director of the Survival of American Indian Association and camp leader, charged that the thieves were probably some of the white persons who have fished illegally in the river to protest Indian fishing on the Puyallup River.

In the protest 12 whites have been arrested on charges of illegal fishing.

The camp was bulldozed over by city crews after the confrontation in September. But the Indians moved back to the encampment.

Puyallup Indians who contend the city left them homeless when it bulldozed their riverside camp after September's fishing incident have filed claims against Tacoma for more than $14,300.

Adams said the Indians hope to re-establish the fishing camp next year.

Judge Drops Gun Charges Against Pair

By JERRY PUGNETTI

Charges of intimidation with a firearm were dropped Tuesday in a Superior Court trial of two Puyallup Indians by Judge Hardyn Soule.

The Indians, Robert Satiacum, 41, of 5822 15th St. E., Fife, and Charles A. Cantrell, 20, of 3818 E. Arlington Drive, were arrested July 29 on Commencement Bay near the mouth of the Puyallup River by state fisheries officials and both were charged with illegally fishing in a salmon preserve, wasting salmon and intimidation with a firearm.

But the intimidation charge was dropped after testimony disclosed that Satiacum, who had a .32 caliber revolver on him during the arrest, did not threaten fisheries or game officers and Cantrell did not even have a gun.

In the decision, Judge Soule did not even give Jack Tanner, Satiacum's attorney, a chance to request that the charge be dismissed.

'NO EVIDENCE'

"I don't need to hear argument on whether the charge should be dropped," Soule said. "No evidence in the testimony showed there was intimidation."

In the trial before a 12-member jury, George Smallwood, agent for the State Game Department, testified that Satiacum "volunteered the fact he had a gun, pulled it out and gave it to officers. I was not threatened. I've known Mr. Satiacum for some time and I was not afraid."

FISHING RIGHTS

To the Editor: The Medicine Creek treaty does not give the Indians any special priority or privilege. The treaty gives the Indians the right to fish with other Americans. That is all.

The treaty does not give the Indians the right to catch all the fish they can with nets 365 days a year. Anyone that says the Indian has special fishing rights is wrong. There cannot be two fishing laws, one for Indians and one for others.

Some say the Indians have it rough. The government pays many millions in cash and benefits to Indians every year, to say nothing of the welfare. There is a serious breakdown of law enforcement in this country.

JERALD ROGERS,
P.O. Box 763, Traham.

'It isn't over yet'

Fort Lawton controversy

Indians walk out, but their view gains support

By SVEIN GILJE

"We owned Fort Lawton. We don't have to beg anyone for it. Fort Lawton is ours, even if you're on it."

Suzette Mills, a Puyallup Indian, made this tearful assertion last night in an emotion-charged public hearing on the future of Fort Lawton. The Army soon will relinquish most of the post and the city wants it for a park.

Indian representatives have urged that an Indian cultural center be established at the park.

IN THE MIDST of last night's hearing in the Pacific Science Center's Eames Theater, some 210 Indians and supporters walked out in protest of the city's park plans. About 120 persons were left.

At first the walkout appeared to polarize views further. But it soon became apparent there was considerable support for the Indian proposal.

Before the walkout, Willard E. Bill, chairman of the Duwamish Tribal Council and a Skagit Valley Community College administrator, noted that the Duwamish never had been paid for the land they gave up.

Phillip George, who teaches Indian history in the Seattle Public Schools, wore a red armband and pledged "to fight for" Fort Lawton. He has never before been militant, the Vietnam veteran said.

Dr. Lyle Griffith of Mercer Island, an Indian, made an eloquent appeal. Noting city plans for a regional park, he said:

"The only thing regional about Seattle is its Indian culture. There is a lot of culture to be had if you can only find a place to put it. This could become a cultural center that would be attracting people from all over the world."

Donald S. Voorhees, chairman of the Mayor's Citizens Advisory Committee on Fort Lawton, said a park at Fort Lawton has been discussed for six years while the Indian proposal was presented only last February.

M. Chandler Redman, a Seattle attorney, took Voorhees to task "for saying the Indians came in too late."

REDMAN ADDED: "It's been only the last three or four years that we have been waking up to their condition. I would hope this committee will respond to their needs and listen to them." Redman was applauded by those remaining after the walkout.

Col. Michael Citrak, commanding officer of Fort Lawton, warned that the controversy could jeopardize city plans to acquire the fort. Indicating private sympathy with the Indian proposal — "I can't say anything officially" — the colonel added:

"I think the Indians got to be reckoned with."

Some important give-and-take took place after the three-hour meeting. Voorhees, Dr. Griffith and Robert R. Griffith, an aide to Mayor Wes Ulhman, talked at length.

"I would like to sit down in a private session with Indian spokesmen and see what we can arrive at," Voorhees said.

Seattle Times — NOVEMBER 11, 1970

—Design by Lawney Reyes

SKETCH OF VISUALIZED CENTER OF UNITED INDIANS OF ALL TRIBES AT FORT LAWTON

In tone with natural setting, it would include classroom, areas for dancing and a restaurant

CITY PARK OR INDIAN CENTER?

Seattle Post-Intelligencer — Nov. 21, 1970

A few months ago the United Indians of All Tribes were young radicals disclaimed by many tribal organizations.

Today it has the affirmed backing of the largest all-Indian organization in the nation — the National Congress of American Indians — and the Northwest Affiliated Tribes, all reservation Indians.

The support of the NCAI means lobbying assistance in Washington, D.C. Locally, 20 of 24 reservation organizations support the United Indians.

Recently, an Indian turnout at a public meeting on Fort Lawton was the largest peaceful showing of Indian unity and interest on a single issue ever shown in this area.

But instead, the city has offered them a place on the Citizens Advisory Committee and asked them to suggest "what they want in the park."

It has shown them surplus firehouses as possible locations for a social service center. But it isn't ready to withdraw its claim on the land and give up its dream of a great public park.

The Indians refuse to talk in terms of a city park.

This impasse means that few, or perhaps no one in City Hall has heard the whole Indian proposal. So The Post-Intelligencer asked Bernie Whitebear, a Colville, to explain it. He began with:

"There is enough property there for a park. Every stick that is in a natural state now will remain that way forever."

BERNIE WHITEBEAR

A treaty in 1855

The Indians will write into any contract an agreement to keep Fort Lawton land open to the public and natural, Whitebear said. He added:

"We would like this held in a federal trust in the Indians' name. That mechanism exists now. It would stipulate that none of it be sold or subdidivded."

"We don't want a Disneyland Frontierland here. And we don't want two measly acres surrounded by unplanned and unwanted facilities administered by non-Indians

"Our first priority is to cure the social ills of the Indians. We would use the barracks and the Capehart housing whenever they became available and move the programs we already have going into them."

The Indian dream is called grandiose.

It includes a halfway house to help reservation Indians adjust to city life, parolee rehabilitation programs, medical-dental facilities, a day care center.

Also mentioned are a convention center with a native restaurant, a museum, an American Indian University and recreational facilities.

Some non-Indians have suggested that Fort Lawton is too isolated for facilities such as those suggested. Whitebear's reply is:

"Now we are pingponged back and forth between 10 locations. If we could go to one point and find all of our needs in various buildings on the same site, it would be 10 times easier."

He said most present programs serving low-income people are oriented to black people. He added:

"We don't want to transfer from white paternalism to black paternalism."

He says the Fort wouldn't be an urban reservation. He commented:

"If anyone would study what we are trying to say and compare it with the existing reservations, they wouldn't see any similarity.

"And if reservations are so distasteful, why doesn't the government live up to its treaty obligations to provide health care and education?"

The Indians believe they can get federal grants for their social and health services programs and expect assistance from Alaskan natives who will soon be paid for land claims.

He thinks the cultural center could be in its new buildings five years after the land was obtained. He said:

"We don't want to be headed off at the pass. We are making sure the right steps are being taken so that later we can't be told we didn't go through the right channels."

Yakimas want land not bribe

By ELDON BARRETT

TOPPENISH, Wash., Dec. 8 (UPI)—The Yakima Indian tribe is claiming 21,000 acres of land inside the Gifford Pinchot National Forest, including about one-fourth of 12,326-foot Mt. Adams, the state's second highest peak. About half the land claimed by the Indians is part of the Mt. Adams Wilderness Area.

There is little doubt that the Indians are legal owners of the mountainous real estate, but whether they can obtain physical possession of it is a matter that most likely will wind up in court — where the Yakimas do not want to go.

The federal government would like to settle for cash, but the tribal chief, Robert Jim, says, "We don't want money. We want the land."

Jim, who is the elected president of the Yakima Tribal Council, explained in an interview that the Yakimas are bitter over the arbitrary settlement of 50 cents an acre which was forced upon them in payment for land the Indians were "bilked of" more than a century ago.

"We have no intention of being scalped again by the Great White Fathers in Washington, D.C.," said Jim.

"Every time it comes to us giving up our land it is fine and dandy with the federal government. But when we try to get some of our land back we are told to forget it."

About two-thirds of the 5,860 Yakimas on the tribal rolls live on the 1.2 million acre reservation, one of the largest in the nation. Nearly all the reservation land is owned in common by the tribe, which depends economically on timber, farming and grazing as well as hunting, fishing, root digging and huckleberry gathering.

Consequently, land is much more important to them than money.

Maps misplaced

Uncle Sam goofed in the first place, Jim said. After the signing of the 1855 treaty of Walla Walla, by which the Yakimas ceded most of their land and agreed to settle on a reservation, maps that went along with the pact were misplaced.

Then to compound the situation, perhaps on purpose, surveyors set the boundary wrong, ignoring that part of the treaty which spelled out that the crest of the Cascade Mountains would form the western border of the reservation. This would have included the eastern side of Mt. Adams, but the line was run about three miles east of the peak and slewed off to the southeast.

Maps foumd

In 1904 some of the errors were corrected and 300,000 acres were returned to the Indians. And in 1930 the long lost treaty maps were found and at this point the Indians went to court, which turned the issue over to the Indian Claims Commission. In 1968 the commission ruled that the Yakimas were entitled to an additional 121,465 acres.

But the commission also held that about 98,000 of these acres — most of them rich farm land around Glenwood in Klickitat County just south of the reservation — had been sold by the government and for this land the Indians should receive 50 cents an aere, the price of the land at the time they went on the reservation.

The remainder of the disputed lands, the commission held, was in the public domain. The Indians still owned it, but the federal government did not have to give it to them.

The federal government has until the end of this year to decide whether to return the land to the Indians. The Bureau of Indian Affairs, an arm of the Interior Department, says it should. The U.S. Forest Service, a bureau of the Department of Agriculture says it shouldn't. A Presidential directive could settle the issue.

GRANDPA

Grandpa he was a man
he taught me the things that
mattered
how to eat oxtail soup before
fishing on Saturday morning to
keep you warm how to
cast a line into a
streamful of angered anglers and
be the only one to
come home with anything worth
bragging about how to
set teeth in any saw and
dovetail a joint in a
chair leg and roof a
house and weld a
straight seam on a
kitchen pipe and make a
home out of a
workshop out of a
two-car garage and
smoke Granger's tobacco and
love work and kids and
fishing for "a Man's
life is his work and
his work is his life" and
once you take away his work
you pull the plug of his life
and it takes not too long
for it to drain silently away.
One day they came and
told him go home and
rest old man it's time
that you retire he begged
them "let me stay" but
they of course knew best for
everyone knows at sixty-five
all men are old and useless and
must be cast off to
rot so he came home and
tried to fish and
couldn't and tried to joke and
couldn't and tried to live and
couldn't. Every morning he was
up at four and cooked breakfast
for
grandma and warmed up the house
and
went to his workshop and
filed saws for neighbors but
they told him to stop that too
so he put all his tools away and
cleaned up the workshop and
came into the house for his
daily afternoon nap and
died. They didn't know
what I knew because he
didn't tell them but
he showed them
Grandpa he was a man.

—W.M. RANSOM
(Northern Cheyenne)

Tacoma

Home of The Brave

GOOD TIMES NOVEMBER 20, 1970

It's now 1 year since the Indians reclaimed Alcatraz.

With that one bold move they did more for the Red Power movement than anything since Little Big Horn. This mass of rock in San Francisco Bay, once the most famous prison in the U.S., has become a beacon and a rallying point for Indians from all over the nation.

After 475 years of the white man, the Indians of the Americas had little left. Downtrodden, oppressed, their culture and their lands ripped off, fourth class citizens in their native country, wards of a government never known for its humanity or generosity, the American Indian had little to celebrate.

Then last year, shortly before Thanksgiving, after two unsuccessful tries, five strong brothers swam through the icy Bay water and established a base on the rock. Soon the group was joined by other men and women, families, and the first piece of liberated territory in San Francisco was set up. The Indians would make it into a cultural center for their people, they said.

It was a peculiar mixture which gave the Indians the power to hold on to the rock. Conservationists, horrified at the Lamar Hunt pseudo-Disneyland proposals, were happy to see the Indians take over. Most other liberals were happy to get behind the proud efforts of a downtrodden people. After all, Alcatraz was unused, so property was not particularly threatened, and was out in the bay so nobody had to live next door to all those savages. The romantics also dug the turning of a prison into a liberated zone.

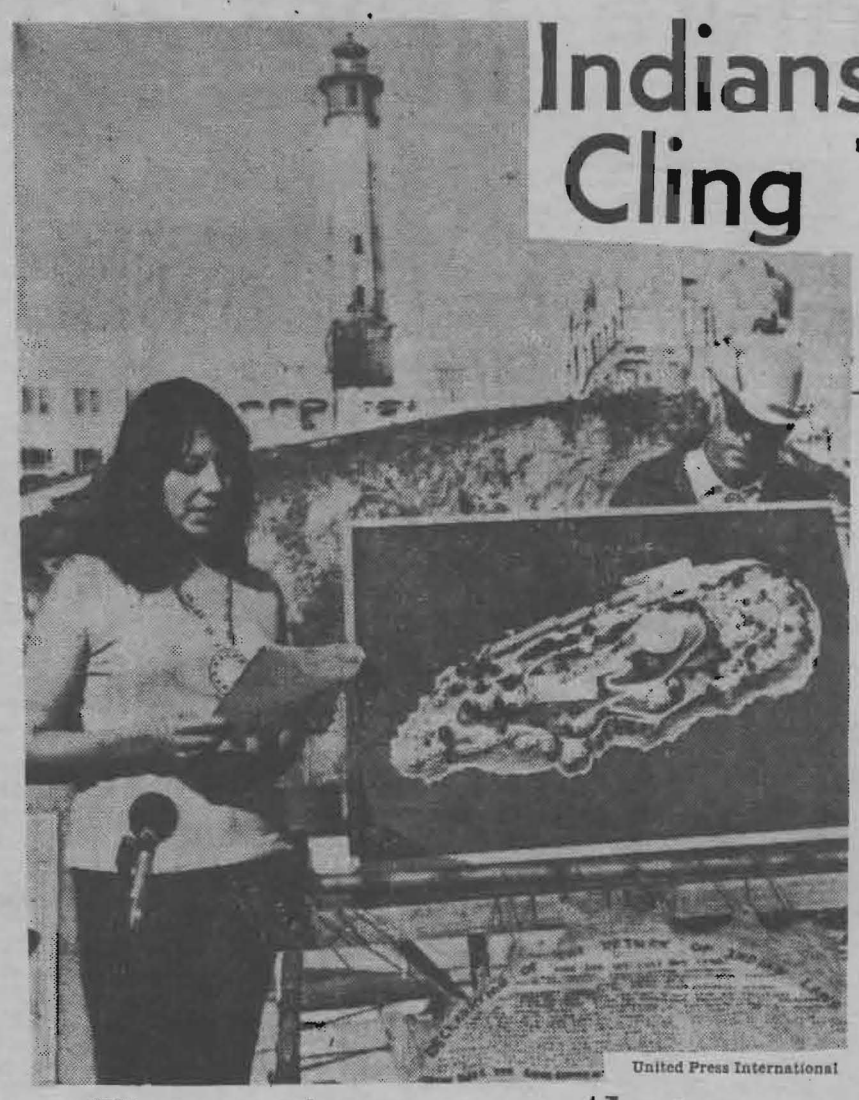
The hippies, who were turned on to Indian culture, and who had turned Amerika on to it, were glad to support the movement. Middle America, sporting fringed jackets bought in J.C. Penney and Woolworth moccasins, took the takeover to heart. So that Uncle Sam has had to sit idly by, his favorite tactic, naked force, unable to be used because of all the pro-Indian sympathy. After all, those weren't just a bunch of bomb-toting blacks and Mao-quotting longhairs, there were gray-haired old men, little children, soft-spoken matrons. The kind of revolution Amerika could stomach. The Indians have been and still are careful to keep their politics balanced. Their earth-mother religion fits in well with currently popular ecology awareness. The fact is that only a handful of the Indians would feel comfortable at a Free Bobby rally.

The Indians have been kept down so long that anything looks like up. They drink Coca-Cola, eat white bread, get drunk, offend Women by holding beauty contests, and in general act as if what they want is an unpolluted version of 1970's Amerika.

But there is the other side too, a rising tide of anger and hope most evident in the young Indians who streamed to Alcatraz from reservations all over the nation. Anxious to see how their brothers have gotten away with it, anxious to try it out back home. And they have. From New York to Washington Indians have reclaimed land and rights ripped off by the gringo long ago. Mount Rushmore, Fort Lawton, Lassen National Park, Davis, the port of San Francisco. At present they have been content to occupy a piece of land and declare their ownership and intentions, and then go through the judicial system to win their case. But if this fails the consciousness and determination is building for more aggressive assertions of their rights.

Alcatraz remains a rallying point, a source of pride, a beginning to a unification of Indians of all tribes. Occupying it hasn't been easy. The feds left little when they pulled out. They cut off the water and the electricity. There were problems with getting boats to maintain contact with the island. There was the tragedy of the death of Richard Oakes' young daughter, killed in a fall down the rotting staircase of a decayed building. But with a little help from their friends the Indians managed to hang on through the fog and the cold. Alcatraz is a fine beginning. At one time, perhaps, if Alcatraz had fallen it would have meant a setback of years to the Indian movement. No more. It has grown beyond Alcatraz. There is nothing stronger than an idea whose time has come.

Indians Fighting U.S. Cling To Alcatraz



United Press International

First anniversary at Alcatraz

Mrs. La Nada Means, a Bannock Indian from Fort Hall, Idaho, displays model of cultural center that would be part of Free Indian University, to be called Thunderbird U., that Indians are demanding the United States build on "The Rock."

Editorial

Alcatraz: Fighting For Life And Land

Today is the first anniversary of the Indian settling of Alcatraz island. It is an occasion that should remind us of what is going on at the former prison and why it is occurring.

When local Native American groups invaded the island a year ago, there was a flurry of media coverage, coverage which quickly died down. While the members of the Indian tribes attempted valiantly to explain to the public, in the time they were given, both the practicality and the symbolism of the invasion, they were soon virtually ignored by the press and the public. That is why it is so important for us now to reconsider the importance of the Indian takeover of the land.

Indians on Alcatraz have stressed two primary justifications for the occupation: one, the symbolic return of the Indians to Federal land that was stolen from them in the bloody, genocidal policy of "Manifest Destiny." The symbolism of the clenched fist is most appropriate to the Native Americans' demands to now be heard.

Two, there is a practical analysis behind the occupation of Alcatraz. Here, the Indians say, we have land that we will develop and govern ourselves. Land that is in our hands; land for living and growing.

United support for the Indians on Alcatraz is vitally important in the same way as support for blacks and chicanos struggling for their liberation. Members of these groups are the most physically oppressed people in our society, the less oppressed must aid them in their fight.

Borrowing from Herbert Marcuse, "our affluent society is their Hell." Alcatraz is one step out of Hell. Help them protect their foothold.

-Daily Californian 11/20/70

Plan University

16

THE NEW YORK TIMES

SAN FRANCISCO, Nov. 21—The Indians occupying Alcatraz began their second year on the island in San Francisco Bay today, still determined to get the United States to deed it to them for an Indian culture center.

The Indians held a news conference yesterday to describe plans for a $6-million Indian center and university to be called Thunderbird U., a project that was originally announced last February.

But Thomas E. Hannon, regional administrator of the General Services Administration, said the Government "has already announced that the island will become part of the Golden Gateway Recreation Area."

'No Legal Way'

He satid there was "no legal way the Government can convey the island to the Indians" unless it were put up for auction and they bought it.

The 12-acre island is ruled by a council at the head of the Indians of All Tribes Incorporated, a nonprofit corporation.

Life for the occupying Indians is austere. There is a continuing shortage of drinking water, which is carried out in jugs and tanks aboard a small boat. For a time they had only candles for light. Several generators have been donated, including one from the United Automobile Workers, but they often lack fuel and need repairs.

Supplies are gathered at a staging base at Fishermen's Wharf and shipped to the island aboard the Indians' small boat, the Clearwater.

The Indians, who are demolishing wooden buildings to use as fuel, concede that there is little comfort on cold wet nights.

But John Trudell, a 24-year-old Sioux who is leader of the council, said: "It's not too hard. If you have lived on a reservation you have experienced these same hardships."

The Indians are living in an apartment house built for guards and their families wher the Federal prison on Alcatraz was in operation.

Buildings Burned

Mr. Trudell, his wife, Lou, and their children, along with other families, are healthy and well-fed. Four-month-old Woboka Trudell, born in the island, gets her bottle of formula on schedule and is thriving. The children spend their time playing Indian games or taking classes in bead-making and Indian lore.

Several serious fires have broken out on Alcatraz. The lighthouse, the 18-room warden's house and the recreation center have been destroyed. Although the Indians will not let anyone on the island without their approval, their leaders say intruders are responsible for the fires.

Mr. Hannon said the Indians were allowed to stay because "the Goverment doesn't know yet what it is going to do with Alcatraz." But he said if there are criminal acts or if the Indians "start attacking boats with bows and arrows again or precipitate some other trouble" they may be removed by force.

The Indians contend that under an 1869 treaty with the Sioux the Indians went on reservations but were to be entitled to any land the Government later abandoned. The Government says Alcatraz has not been abandoned but is merely temporarily out of use.

San Francisco Chronicle

By Jerry Belcher

Indians who took over Alcatraz a year ago yesterday have now come up with an ambitious plan to convert the bleak 12 acre former prison island into a campus for "Thunderbird University."

The grim crumbling prison structures on the island would be demolished and replaced with a $6 million complex of educational-cultural buildings and stylized Indian wigwam residences.

The plan was revealed yesterday by Lanada Means and John Trudell, spokesmen for the 90 Indians now occupying the island.

Scale Model

A scale model of the complex was displayed — a design which most observers felt was both more handsome and more practical than most previous proposed developments on the rock.

Mrs Means and Trudell said that they are negotiating for $5 million in funding for the project, but said they could not reveal the source right now.

Thunderbird University, as they outlined it, would have 300 students.

They would live in the wigwam — built in Indian style but of steel and glass. The wigwams would provide housing for a maximum of 500 persons.

Tuition — Free

The university would be tuition-free. It would be financially supported through sales of authentic Indian art, purchased from Indian reservations and communities across the nation, and distributed internationally from Alcatraz.

"It is not something imaginary," said Mrs. Means. "It is not just out of the blue — it is realistic."

The campus would have as its center a round, two-story ceremonial lodge which would contain a plaza for tribal religious activities, a museum of Indian cultural exhibits and a library with "original documentations of how the white man committed genocide" against the Indians of America.

Among other things, the complex would include a desalinization water plant — vital on the waterless island.

The university would have at least four departments: arts and crafts; an institute for native legal studies; an ecology and survival training center; and a college of tribal languages.

Tallest structure on the island would be a lighthouse "redressed in totem design telling the story of our people," according to Mrs. Means.

"The totem designed lighthouse," she said, "represents the true Statue of Liberty — representing freedom for all Indian people."

The timetable calls for completing details of financial backing and technical plans within the next four months. Demolition would follow and actual construction would begin about sever months from now.

Indians 'Capture' Davis Army Post

DAVIS — A small band of Indians, including several veterans of the Alcatraz occupation, took over the old Army Communications Center, seven miles northwest of the University of California Campus here at dawn yesterday.

They said they were claiming the surplus 640-acre post for use in development of an Indian cultural center and university.

Authorities, taken by surprise, were slow to react, but it appeared initially that the Army, the U.S. marshal's office in Sacramento, and the Yolo County sheriff's office all would be involved.

There were only four guards on duty when the Indians, including 20 women and 6 men, most of them UC students, scaled a six-foot cyclone fence topped by three strands of barbed wire and dropped onto the government land.

"I saw these people," said Spec. 4 Class Bryan Betsworth, 20, "and they said they were Indians.

"They said: 'You're trespassing. This is our land.'

"I said, 'are you for real? Are you really Indians?' And they started laughing at me."

Reta Pimental, a Maidu Indian from Susanville and a student at Davis, ended his report.

"We're still laughing," she said.

MEETS LEADERS

Betsworth, informed the Indians meant to stay, promptly rounded up the other guards and they contacted the base commander, Col. Jack C. Potter in Sacramento.

Potter flew here by helicopter and immediately went into a session with Indian leaders.

The Indians, meanwhile, unloaded a towering white tepee from a truck and set it up on the grounds near the two story Administration Building.

They also brought in a large barbecue table, benches, barbecue equipment, large coffee urns, and sleeping bags, and gathered around a charcoal fire for warmth against the morning fog.

Frank Lee, 25, a Mono Indian and a sophomore at Davis who was designated as their spokesman, said the invasion plans were drawn up yesterday.

REACTION

They were a reaction, he explained, to telegrams sent to various authorities by Sen. George Murphy reporting there was a good possibility that the base, closed the past two years, would be turned over to UC for research on rice and primates.

The early morning occupiers included Stella Leach, a nurse who took part in the second Alcatraz landing a year ago; Grace Thorpe, a daughter of the famous athlete, Jim Thorpe, who helped arrange support; Douglas Remington, who started the nursery at Alcatraz and took part in the Pit River occupation, and Joe Bill, another veteran of the San Francisco Bay move.

Invaders first scaled a four-foot fence topped with barbed wire, and then the six-foot cyclone fence shortly after 5 a.m.

They were careful not to break the wire, for fear of being charged with damaging federal property.

DEDICATED IN '56

The Communications Center here was dedicated in 1956 as a world-wide automatic link in the Army's communications system.

Almost at once, however, technicians complained that it had a built-in source of interference because sending apparatus had been placed too close to transmission antennas.

Since its use was discontinued, only a maintenance force has occupied the half-dozen main buildings.

The Indians' move was in reaction to a recommendation by a federal agency that the site be given to UC Davis rather than to a community-organized university formed by Indians and Chicanos.

Chicanos and Indians have access to federal Office of Economic Opportunity funds to help finance their university, to be known as the Deganawidah-Quetzalcoato (D-Q) University. They had applied to the U.S. Department of Health Education and Welfare for acquisition of the old Army base.

There were about seven such applications. In the final hours of decision last week, the only two left were one from the D-Q University and one from UC Davis.

UC Davis proposes to use the facility for, among other things a primate-study center and rice-growing research.

One young girl explained the hope and aspirations of the native American college students who have demanded that the communications station be turned into the Deganawidah-Quetzalcoatl University, as they call the proposed institution, rather than being awarded to the University of California at Davis for rice and primate research.

"We need a relevant alternative to education that does nothing but reinforce non-Indian values," said Mary Six, a student working on her teaching credential at Sacramento State.

She said that most of the students were freshmen or sophomores from Davis or other local colleges who "feel the system closing in on them."

She admitted that many of the Indians were going to their classes at the university during the day and coming back to the base at night.

"Many of the students have grants and they must maintain them to live," she said.

Miss Six said that a school that could forge together Indian culture and values was needed.

"I have been both routes; I have gone four years to college and now I need this," she said.

NO UNDERSTANDING

Miss Six said that teachers, who are not Indian or Chicano, do not understand the special problems of the Indian and other minority groups.

There are few reservations left, she said, for most Indians. There is a great need for people educated in the value of the native American to go out and bring together Indians who have been lured off the reservation by the government.

"We don't want to worry about legitimizing everything to the standards set by the white man," she said.

A Ph.D. should not be a necessary prerequisite for teaching at the D-Q, Miss Six added.

She said that a goal of the organizers of the college was to achieve a form of accreditation which would allow Indians to teach and practice law on the reservation or wherever Indians might be, while still allowing the college to maintain its autonomy.

NO COMPROMISE

Would the Indians be interested in some type of compromise settlement which would divide

The number of students has fluctuated over the course of the last two weeks, she said, but most of the native Americans were expecting to be joined by others.

Anyone who is interested in donating anything to help the Indians, she said, should contact Frank Lee at 118 C St., Apt. 15, Davis, who works at the D-Q administrative headquarters.

The ultimate outcome of the future use of the base and the Indians occupying it, could remain uncertain for sometime in the future.

CONTACT AGNEW

Miss Six said that the Indians have already sent a telegram to Vice President Spiro T. Agnew stating their case and they have obtained a court hearing for the first week in January, prior to the meeting of the board of regents of the University of California.

If the land should be immediately deeded to the university then the whole problem could fall into the hands of the administration at Davis.

Assistant U.S. Attorney William Shubb said in Sacramento that the matter was under discussion by "people in authority" at the Justice Department in Washington D.C.

The government is still discussing the Alcatraz situation, noted Miss Six.

In the meantime, the young native Americans move about the Army station making the place a little more livable and a little more human.

Spokesmen for the group, including San Francisco Supervisor Robert Gonzales, accused Senator George Murphy of "involving himself in the situation" by encouraging a grant of the property to the University of California at Davis

The Indian and Chicano group claimed they were given a seven-day extension to October 30 to complete their application for the land. But on October 29, press sources received a telegram from Senator Murphy's office announcing that the property would be granted to UC-Davis.

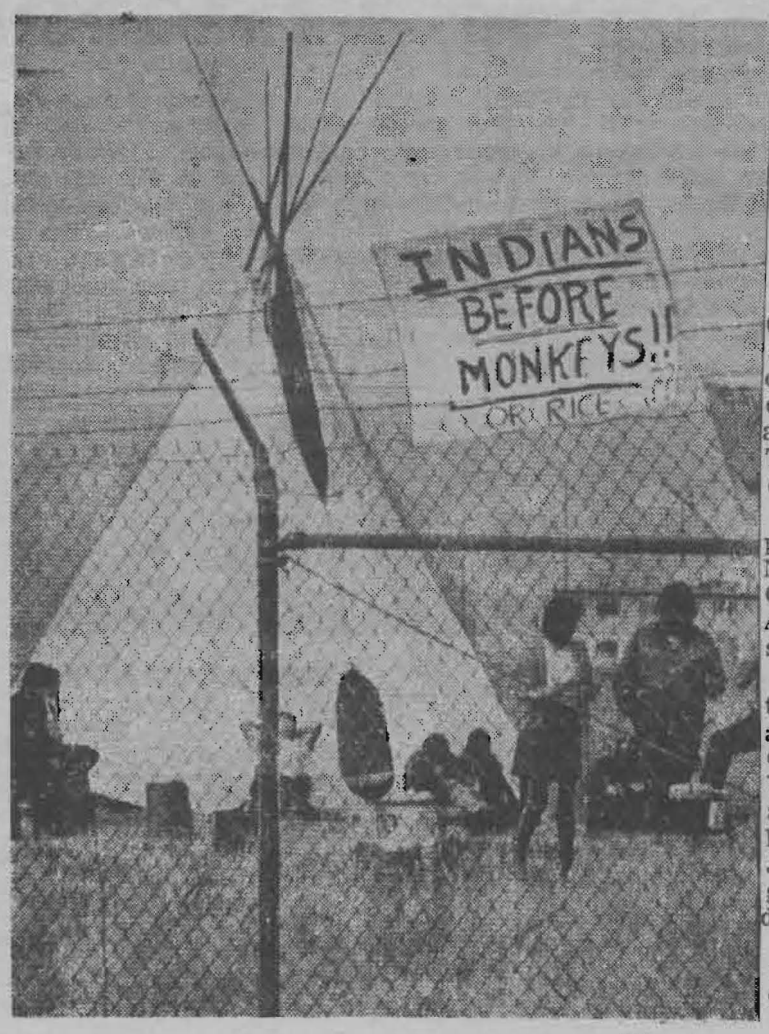
VIEW

"Society has simply given preference to monkeys over Indians and Chicanos," Supervisor Gonzales, a member of the embryonic university's board of directors, said in a San Francisco news conference yesterday.

Robert Coop, regional director of HEW, confirmed that his department has all but signed the final papers granting the land to UC-Davis, but he said the decision was based on the fact that the Indian-Chicano university did not appear far enough along in its development to take over the responsibility and expense of maintaining the land and buildings while developing their university.

The new university is seeking a $50,000 planning grant from the Office of Economic Opportunity, and sources in Washington said it appeared likely the grant will be made before the end of the year. Spokesmen for the group said another $30,000 was assured from another source if a site for the university is found.

No Chicano students were among the occupiers. A spokesman for the Chicanos said they were offering full support to the Indians but they had not joined the invasion because they are not considered "Federal property as are the Indians."



AP Wirephoto

Indians dramatized a demand for land for their university

An Indian Appeal To Agnew

The Indians occupying 640 acres of surplus Federal land near the Davis campus of the University of California yesterday asked Vice President Spiro T. Agnew to help their cause.

In a wire to Agnew in his position as chairman of the National Council of Indian Opportunity, the "Native American Student Union" said:

"The surplus communications center. . .should be awarded tot he Deganawidah Quetzalcoatl University. Your refusal would contitute another breach of faith, totally ignoring President Nixon's July 6, 1970, message to Congress promising us self-d etermination."

Victor Gold, a press aide to the Vice President, told The Chronicle:

"We have no knowledge of such a telegram, and as a general rule we do not acknowledge telegrams that are sent to newspapers before they are sent to us. (The wire was not sent to The Chronicle.)

"We consider these (telegrams) to be in the form of a press release.

"In this instance, since we have not seen the telegram, we would, of course, have no comment."

The Indians set up camp at the Davis site early Tuesday, and as of yesterday there were no moves made to oust them.

In a relatd development, a group of Pomo Indians, jumbering between seven and 12, occupied some 50 acres of Federal surplus land on the Russian River, near Trenton.

They moved onto the site of what was formerly a "Foreign Informaton Broadcast Service" installation.

Max Misenar, acting administrator for the General Services Adminstration here, said the land has been "in the excess category" since last Spring.

SF Chronicle 12/5/70

No UC Claim on Indian-Held Land

Davis

The University of California has dropped its application for 648 acres of government land now occupied by Indians.

"The University people were concerned with having another People's Park situation," Assistant United States Attorney William Shubb said yesterday.

Originally, UC has applied to the Department of Health, Education and Welfare for the land, which is adjacent to the Davis campus.

But since the application was withdrawn, the land has reverted to the General Services Administration.

Shubb said he plans to meet with Lee Sclar, of California Indian Legal Services "within the next couple of weeks," to discuss the Indians' plan.

"If they can convince the government they are financially able to stay there, perhaps another application may be made by them," Shubb said.

The site of a former Army communications center has been occupied by about two dozen young Indians for more than a month. They want to start Deganawida Quetzalcoatl University there.

Indians Ousted, Plan New Takeover Strategy

-Press Democrat, Santa Rosa, Calif., Sun., Nov. 8, 1970

Deputies Arrest Five On Trespassing Charge

By BONY SALUDES

Santa Rosa area Native Americans met last night in an undisclosed location to plan strategy after being ousted from government land they occupied for three days.

Sheriff's Deputies arrested five of the Indians as trespassers Friday. Others took down their tents and left peacefully.

A spokesman said Richard Oakes, leader of the Indian band that occupied Alcatraz Island and who later suffered a near fatal beating in San Francisco, would attend the Santa Rosa meeting to help decide what would be done next.

The deputies made their move about dusk Friday in five carloads heading out to Eastside rd.

The group of a couple dozen men, women and children stood at the top of the hill overlooking the roadway.

Up the hill marched eight sheriff's deputies in full regalia, helmets, clubs, pistols.

Arrest Five

The confrontation was brief. The occupation of the land by the Indians was over.

The officers arrested five persons, including a teenage girl identified as a runaway from Sonoma County juvenile hall.

The Indians, some of them members of Native American Club of Santa Rosa Junior College who occupied the government property on Wednesday, were angry, but they showed little emotion.

Susanne Regimbal, one of four named in a trespassing complaint, wouldn't accompany the officers.

"We'll have to carry you," said Sheriff's Juvenile Lt. Robert W. Waldron.

"I guess so," she replied.

Three sheriff's deputies picked her up and carried her bodily to the roadway and put her in the rear of a patrol car.

The beginning of the end of the short-lived occupation of the government property came earlier in the day when Don Melo, a dairyman who leases some 400 acres from the government, produced his lease at the sheriff's office.

After a conference with Assistant District Attorney John W. Hawkes in the afternoon, Mr. Melo signed a trespassing complaint against four persons.

Mr. Hawkes said Mr. Melo had asked the Indians to leave his property earlier in the day. Some did, but the four named in the complaint were still there later and refused to leave.

Complaint Issued

The complaint, issued by Municipal Court Judge A. F. Scheidecker charged the four with violation of Section 602K (1) of the Penal Code, entering posted land and refusing to leave, and Section 602 (L) of the Penal Code, entering and occupying real property without consent of the person who has legal possession.

The government position, explained today by Thomas Hannon, regional administrator of the General Services Administration, is to keep the matter local.

He has advised dairyman Don Mello, who is leasing most of the 50-acre plot as grazing land, and caretaker Ed Bouissey, whose family lives there, that they have the right and responsibility to call the sheriff's office if they are bothered.

"If you're renting a house and someone bothers you, you call the law, not the owner, right?" he said. "The government is not a party to the present situation, and won't be until a legal claim to ownership of the land is made."

THE SCENE

—Staff Photos by Jeff Lee

CAMPED on hillside overlooking Eastside rd. some two dozen Native Americans lit fires to keep off the damp chill of evening, discussed Red Power and their intent to stay on the "unused federal land" formerly used as a listening station for foreign broadcasts. Since Wednesday night the group had maintained their right to the land, expressed determination to stay put. Then five carloads of Sonoma County Sheriff's Deputies and the Sheriff himself drove up on the roadway below. . . .

. . . Don Melo (second from right), who has a lease on the land to graze cattle, made formal charges as Sheriff's Capt. Robert Hayes (suit and tie) and others look on. "You're trespassing, you know that," said Mr. Melo. An Indian youth replied, "Don't you know you have been trespassing for 300 years?" Said Mr. Melo, "I'm not that old." Deputies then arrested four whom Mr. Melo had named in warrants. They also found a girl who had run away from juvenile hall. All but one walked peacefully down the hill to the sheriff cars. . . .

Indians Passing Petition On

At a press conference yesterday at the Native American Center in San Francisco, spokesman Ron Montez and John Trippo of Santa Rosa read a proclamation stating the group's intent to regain the land, and a petition asking other tribes to renounce the $29.1 federal debt. The petitions, sent out yesterday to all tribes across the nation, not just California tribes, will be sent eventually to Washington, D.C., and Sacramento.

Its strongest appeal lies in the statement, "The value of money does not buy Mother Earth or a heritage or a culture."

The proclamation read to the news media stated:

"White is right. Black is beautiful. Indians are a way and a fact of life.

"Because the population exceeds the land base, the Indians of Sonoma County and all California tribes from here on take this federal property to establish housing, recreation and other useful purposes.

"We demand Mother Earth to be returned to us as we are the guardians of the land.

"The land is not in use, not occupied in any manner, therefore we feel that we could accomplish a unity among Indians in Sonoma County as well as in all states.

"We want our religious freedom and the right to worship.

"We, as the guardians of the land, could use this property to teach Indian dances, Indian basketry, Indian songs and myths.

This is the ending of the era of oppression and the beginning of the era of reasoning. The value of money does not buy Mother Earth of a heritage or a culture."

The petition to U.S. tribes, referring to a treaty in the 1800's from which the U.S. government gained Indian lands, is as follows:

"We, the undersigned, do hereby renounce any claim to the $29.1 million promised us by the government. Instead, we ask for our land to be returned to us.

"We will not accept any money in payment.

And again—"The value of money does not buy Mother Earth or a heritage or a culture."

The efforts of the Sonoma County Indians, a nucleus of which is the Native American Club of Santa Rosa Junior College, have been joined by the nationwide Native American Organization. San Francisco attorney Aubrey Grossman is their representative.

Indian housing

Johnson backed up his plea with a report by the California Advisory Commission on Indian Affairs which shows Indians face worse housing conditions than any other minority group in the state. The report reveals 90 per cent of California Indians live in housing needing replacement or major repairs.

to the secretary of the interior, Rep. Harold T. "Bizz" Johnson, D-Calif., asked for immediate federal aid for the Indians.

The Indian housing problem, according to Johnson, presents a $7 million need while the government has allocated only $375,000 — $30,000 less than last year.

California Indians live in "unbelievably bad" housing conditions which get worse each year while the federal government does almost nothing to help and in fact, provides less money now to deal with the problem than it did last year.

Referring to these conditions in a letter

Press Democrat, Santa Rosa, Cal.
NOVEMBER 22, 1970

INDIAN LEADERS RICHARD OAKES, LEFT, AND SON ROCKY, WITH GUN
Thorn Marrufo and Jon Marrufo Also Manned Barricade

Armed Indians Charge Toll On Road

By Staff Correspondent

STEWARTS POINT — Militant Indian leader Richard Oakes was arrested here early yesterday after he and group of Pomo Indians allegedly extracted $1 tolls from motorists driving through the Kashia Reservation in northwestern Sonoma County.

The 28-year-old leader of the Indian Occupation of Alcatraz was accused of armed robbery.

"The shoe's on the other foot," Mr. Oakes said after being released from county jail on his own recognizance. "They took our land up there at Stewart's Point."

He offered no resistance when California Highway Patrol Lt. William Mulhare and Sgt. Harry C. Humes arrested him at 1:40 a.m.

"What took you so long," he asked calmly.

Officers said Mr. Oakes was along 18 to 25 Indians who barricaded Stewarts Point-Skaggs Springs rd. and Tin Barn rd. Both roads are lightly traveled in what is one of the most remote areas of the county.

Patrolmen said Mr. Oakes had a loaded 300 Savage rifle in this possession.

Mr. Oakes said he didn't have the rifle. He also said it wasn't loaded.

A witness said another member of the group fired the rifle in the air three time earlier in the evening.

Only Mr. Oakes was arrested.

After he was booked at county jail, Superior Court Judge Joseph P. Murphy Jr. set bail at $6,125.

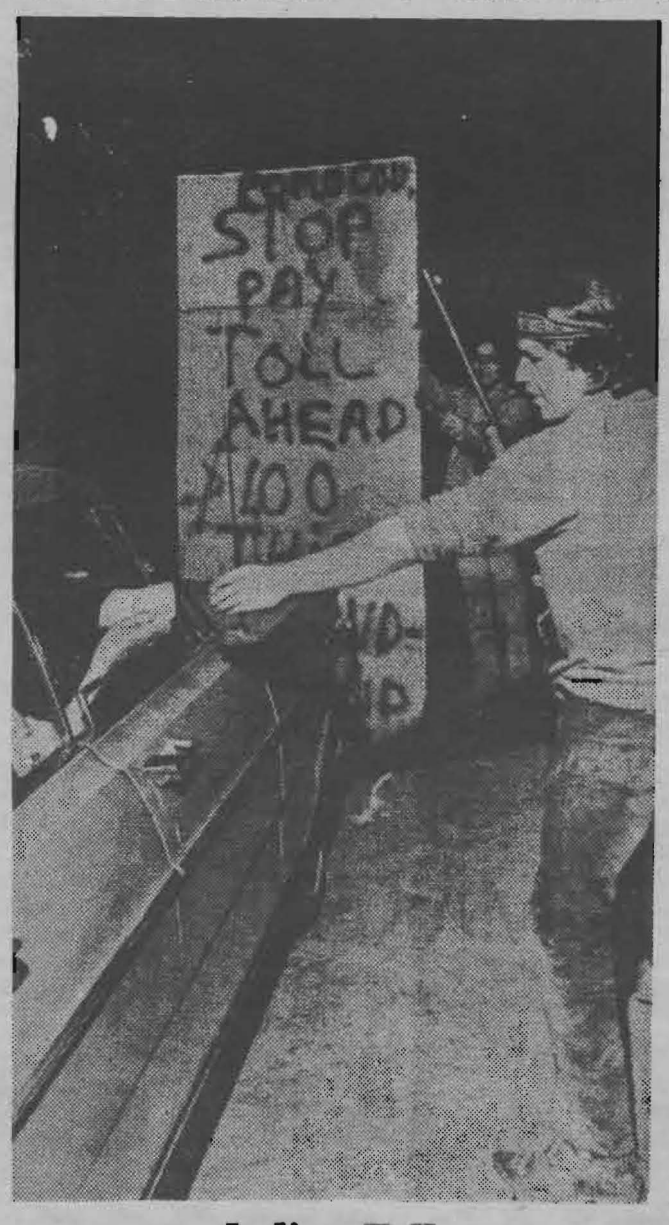
Later Released

The judge later ordered the Indian leader released on his own recognizance after being contacted by San Francisco attorney Aubrey Grossman.

Californai Highway Patrol has jurisdiction over all incidents involving efforts to impede the flow of traffic over state and county roads, but Lt. Mulhare said yesterday because the incident occured on Indian land the federal authorities may have final jurisdiction.

Mr. Oakes told The Press Democrat he agreed to a "moratorium" on political action in order to be released.

In an interview, he said the "toll booth" was a "spur of the moment" act.



Indian Toll

Indian Thorn Marrufo collects $1 "toll," at gunpoint, from unidentified motorist driving through Indian reservation

Nov. 30, 197

Oakes Has Headache

SANTA ROSA, Calif. (UPI) — Richard Oakes, Indian leader who was hit on the head with a pool cue during a tavern fight last June, was admitted to Santa Rosa Hospital on Sunday because of head pains.

Joe Morris, a member of the Alcatraz Indian movement, said Oakes complained of a severe headache.

"I think he bumped his head when he was getting out of a car and they took him to the hospital when he got a bad headache," Morris said.

Other than to say Oakes "seemed to be in fair condition," a hospital spokesman would not comment.

Oakes, a Mohawk who was one of the leaders in the yearlong Indian occupation of Alcatraz Island in San Francisco Bay, suffered a lengthy coma because of the tavern brawl injuries.

Calif. Indians Running Own Health Clinics

For the first time in California's history its Indians were to plan, staff and manage a corner of their lives without interference from non-Indian bureaucrats.

Nine sites for Indian health projects were selected on reservations throughout California. They were to be pilot projects, providing health information and getting patients to metropolitan medical centers as the first order, then developing more services on the sites as people could be trained to provide them. The state Health Department arranged for federal and state money, and set up teaching programs for the Indians. And that was all.

The nine health projects are generating support from physicians and dentists in private practice throughout California, and teaching hospitals and medical schools are also providing volunteer professional help.

One of the sites is an isolated community 100 miles north of San Francisco.

Round Valley has no pharmacy, no dentist and one general physician who is 84 years old and not too active. The nearest hospital is a two-hour drive over the mountains on a road that washes out in several places nearly every winter.

The Round Valley Indian Health Project is headed by Mrs. Annabelle Whipple, a registered nurse. She was born and raised on the reservation and is married to Norman Whipple, the Tribal Council chairman. Working with her are two health technicians and a secretary-treasurer. The staff began with a short, intensive health training course conducted by the state Department of Health at Berkeley, for the Indian staffs of all nine projects.

U.S. Rapped On Dealings With Indians

November 29, 1970

FRESNO — (AP) — The acting director of the California Indian Legal Services says the Bureau of Indian Affairs should be sued for not following the law in its dealings with the American Indian.

The federal agency, which has almost exclusive control over many Indians, "pays no more attention to the law than anyone else," according to Rick Collins.

'Bring Law Suits'

"The only way to shape them up is to bring law suits." Collins told the annual conference of the California Indian Education Association.

Even then, however, chances of success are not guaranteed because the federal government has so much jurisdiction over the lives of many of them.

UKIAH — Indians from the Yokayo Rancheria yesterday requested the Board of Supervisors to abandon a portion of county road which goes through their property on the premise that their "sacred burial grounds have become a disaster area."

Margaret L. Pulido of the rancheria east of Ukiah, presented a petition to the board which made the following charges:

—The county road is used as a race track.

—Trees, plant life and private fences have been destroyed.

—Cemetery has been littered.

—Residents of the road have been subjected to threats from passing motorists.

"The police treat us as a doctor would treat a hypochondriac when we tell them about our problems out there," said Mrs. Pulido.

Slaughter Indians For Oil

(Dispatch of The Sunday Times, London)

BOGOTA, Colombia — A small tribe of South American Indians, already in danger of extinction through poverty and disease, is being hunted and killed by the Colombian army and white settlers who believe that there is oil beneath the tribe's lands.

The plight of the Indians, the Guahibo tribe in the Planas region 180 miles south-east of this capital, was first revealed when a group of Colombian clerics and academics wrote in August to the World Council of Churches seeking help.

A group of Catholics in Colombia have sent a petition to the Attorney General in order to protest the campaign of geneocide directed against the Guahiba Indians in Colombia. They claim that government organizations are involved in this violence.

BUT BECAUSE some of the signatories to the letter had not given permission for their names to be used and because some of the allegations of torture and killing contained in the letter were inaccurate, the Colombian authorities were able to discredit it.

But further inquiries have indicated that the basis of the letter appears to be true. The Indians, who number only 7,000 and are dying off from tuberculosis, veneral disease and malnutrition have been systematically driven from their lands by exploitation, terror, torture, intimidation and, most recently, "Indian drives" conducted by the Colombian army.

THE INDIANS' current troubles go back to 1965 when a government malaria inspector named Rafael Jaramillo Ulloa arrived in the area, and was horrified at the exploitation he found. The white settlers had staked claims to huge farms of up to 170,000 acres. The Indians, who do not speak Spanish and exist on a diet of manoic, a tuberous root, and what they can hunt with their bows and arrows, were being used as forced laborers.

Jaramillo managed to get government loans with which he started a cooperative group, a health station and an electric generating plant. By lobbying in Bogota he persuaded the government to set aside 35,000 acres as an Indian reservation.

THE INDIANS began to trust Jaramillo. Their condition started to improve, and, pleased with what was happening, the authorities promoted Jaramillo to inspector of police.

Then, earlier this year, Jaramillo had a fight with a landowner called Joaquin Ramirez Mendoza, wounded him, and fled to the jungle with 200 of his most loyal Indians. It was, said people who know him, not a sudden decision.

"HE JUST gave up," Alejandro Reyes Posada, the government coordinator for Indian affairs, said last week. "He decided it was useless trying to get things done through legal channels."

While the government in Bogota was deciding what to do, some farms in the Planas region were attacked and 13 white settlers were killed. The army moved in to quell what appeared to have the makings of an Indian revolt.

The moment the army began to move, the Indians fled. By the time the first soldier had reached Planas, all 7,000 Indians had taken to the jungle. The army at first saw this as evidence of the Indians' guilt. But after an enlightened officer, Maj. Andres Alvarez, started to persuade the Indians of the army's goodwill, they began to trickle back.

THEY HAD suffered severely in the jungle. Many were dying of starvation and some of the children were ill from the Pito mosquito whose bite causes the flesh to rot away to the bone. When they returned to their reservation they found that the white settlers — excited by prospects of oil — had burned the Indian homes and destroyed their food crop.

In response to a petition from the settlers to the president calling for tougher action, the army began a series of "Indian drives."

IN THE LAST two months, following army sorties into the jungle, there have been clashes with Indians. Witnesses say that only one of these was with Jaramillo's band. The rest were with families of unarmed Indians who had returned to the jungle out of fear. Women have been killed and chlidren wounded. Men suspected of having belonged to Jaramillo's band have been strung up from trees for hours, poked with electric cattle prods, burned with cigarettes and beaten to persuade them to say where Jarmillo is hiding.

WHEN 35 Indians were imprisoned in foul conditions in the nearby town of Villavincencio, a Roman Catholic missionary, Adre Gonzalez, reported the matter to his superiors in Bogota. The church sent a party of priests to investigate and one, Father Gustavo Perez, a campaigning cleric of the type becoming more and more common in South America, drew up a list of cases of torture and killing persuaded a number of academics to sign it, and began to circulate it. It was this letter that reached the World Council of Churches.

IF THERE IS indeed oil beneath the Indians' land — exploration is still going on — then the Indians would appear to be doomed. Even if there is not, their chances do not seem good. The army says that Colombia has had a long history of terrorist and guerrilla activity and that they cannot, on the evidence, treat Jaramillo and his Indians as anything except a revolt against the government.

The white settlers are even more militant . "There will not be any peace in this region," one said, "until the Indians are gone."

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Opening up a tropical hinterland

THE MONTREAL STAR, NOVEMBER 21, 1970

Expedition seeks Indian tribes in central Brazil

By ROY PERROTT

© The Observer, London, 1970

RIO DE JANEIRO — An expedition has set off into the deep and unknown forests of central Brazil on a rescue mission of exceptional difficulty. It is attempting to locate some of the Indian tribes of nomadic warrior-hunters which roam through the huge distances of the Mato Grosso and the Amazon basin, shy and elusive people who have seldom or never been in contact with the white man before. It will then try to persuade the Indians to settle in the Xingu National Park, an extensive area set aside by Brazil's National Foundation for the Indian, formerly the Indian Protection Service, where the tribes can preserve their cultures and way of life in conditions of safety.

There is some urgency about the mission. The reason is that Brazil is now making a big effort to open up and colonize its tropical hinterland, an area which is rather more than half the size of the United States.

This involves the building of two main highways through the jungle, totalling several thousand miles in length.

The fear is that the Indians will be drawn to the roads and the settlements along it, out of curiosity, and this could be damaging to the tribes and possibly to the traffic. Contact between whites and Indians has seldom been beneficial in the past. Incidents in which miners or engineers engage in a shooting match with Indians still occur. With this tradition it would not be surprising if passing cars ran the risk of the occasional arrow or poisoned dart.

The Indians themselves are extremely vulnerable to the touch of an alien and materialistic civilization. No country in Latin American has been able to integrate its Indian population entirely into its way of life. The simplest diseases brought by the white man produce epidemics among the Indians. Attempts to impose Western religion and detach them from their pagan and mystical beliefs and customs have often left them rootless.

The expedition is being led by two anthropologists, the brothers Orlando and Claudio Villas Boas, who for some 30 years have been trying to protect the tribes and their culture from the worst effects of advancing civilization. They look after about 2,500 Indians in the national park but — an indication of the size of their task — there may be as many as 200,000 in the regions they are scouting.

The problem of colonizing this unknown hinterland is a vast one, but if it can be done the Brazilian Government believes there are riches in store. Geologists believe there should be big resources of gold, manganese, iron, oil and other minerals to be tapped.

Relocation effort

Latin America Calls – August-September, 1970

L.A. Indian Genocide

A group of Colombian priests, Religious, and lay leaders has charged that the army of that country is guilty of "true genocide" by allegedly attempting to exterminate the Guahiba Indians of Colombia's eastern plains region.

Torture Indians

The Catholic group charged that the Colombia army is using modern weapons against Indians whom they have labeled as guerrillas. The Indians were armed only with bows and arrows. The Catholic group also charged that captured Indian "guerrillas" are subjected to tortures such as cigarette burns and electric shocks, and Indian children are allegedly tied and left outdoors for days without food and water.

Law And Order

"All this is done in the name of law and order," the Catholic group claimed in their petition, "but it is really no more than a form of institutionalized violence."

The group submitted their petition to Colombia's Attorney General, urging him to intervene on behalf of the Indians and to punish those responsible for the "inhuman treatment" allegedly inflicted upon the Guahibas and other tribes.

Cardinal Julius Doepfner, President of the German Bishops' Conference, asked Colombia and other Latin American nations to investigate similar charges in 1969.

Making Brazil Safe For American Business

SHERIDAN

"The more we can kill this year, the less will have to be killed next year."
—Maj. Gen. P. H. Sheridan, U.S.A.
January, 1868

MEDINA

"When we go into My Lai, it's open season. When we leave, nothing will be living. Everything's going to go."—Capt. E. L. Medina, U.S.A.
March, 1968

The Detroit News

21

My Lai 1868...

the victims were Indians

BY COL. R. D. HEINL JR.
News Military Analyst

FORT BENNING, Ga. — It would probably surprise Lt. William L. Calley Jr. as much as anyone else to learn that, exactly a hundred years before C Company, 20th Infantry, wiped out My Lai (4), American soldiers, led by a commander whose name likewise began with "C," surrounded a native village, slaughtered its inhabitants, burned their quarters and butchered their livestock.

The date was Nov. 27, 1868. The place was a Cheyenne Indian village on the Washita River in what is now Oklahoma. The commander was George Armstrong Custer, and the soldiers were his famed 7th U. S. Cavalry.

For many years, until people forgot or died, it was known in the Old Army as the "Washita Massacre" just as people use "massacre" today for My Lai.

THE SETTING for the Washita massacre is familiar enough.

Faced with the relentless pressure of "civilization," the Plains Indians were fighting an equally relentless guerilla war — the only kind of war they knew — against advancing white settlers. To protect the settlements, to confine the Indians to designated reservations, and to find and attack roving Indian war parties, was the thankless job of the U. S. Army.

Neither soldiers nor settlers had an easy lot. The Indians fought savagely, routinely resorted to terror and torture, lied and deceived when it suited their purposes, and considered treachery an accomplishment. (But one Army officer wryly remarked, "What, when we practice it, is called strategy, is, when the Indians practice it, called treachery.") Soldiers who have fought the Viet Cong in this century would know how the Indians made war a century before.

Maj. Gen. Philip Henry Sheridan, the bullet-headed Irish cavalryman who finally pacified the Shenandoah Valley in 1864-1865, commanded the Military Department of the Missouri in 1868. As far as is known, Sheridan never used or heard the term, "body count," but he would have understood it if he had.

After Sheridan got through with the Shenandoah, people said a crow flying across the valley would have to carry his own rations.

In January, 1868, Sheridan wrote, "The more we can kill this year, the less will have to be killed next year."

With that premise as a starter, Sheridan planned a winter search-and-destroy campaign. His idea was to catch the Indians holed up in their villages, destroy their provisions, kill their ponies and livestock, and, if any escaped, let them starve or freeze to death in the bitter winter of the Great Plains.

THE OFFICER Sheridan had in mind for his search-and-destroy operations was George Armstrong Custer, colonel of the 7th Cavalry and brevet brigadier general. Custer was bold, hard-driving, handsome, insubordinate, publicity-seeking, and, as the phrase goes today, "controversial."

To Custer, the idea of leading 700 troopers in a headlong dash through Indian country and wiping out villages seemed to be the proper way to teach the Indians a lesson not to be forgotten.

On Nov. 12, 1868, in a fierce snowstorm, Custer led the 7th Cavalry (which today is fighting Viet Cong in central Vietnam) out of Fort Hays, Kan. Until their instruments froze up, the regimental band played the column off to the 7th Cavalry's rollicking march, "Garry Owen."

Two weeks later, friendly Indian scouts reported that a large village lay ahead. Bivouacking for the night with no campfires despite the deep snowdrifts, Custer issued his orders.

Next morning — it was Nov. 27, 1868 — before daylight the troopers breakfasted on hardtack, saddled up, mounted and stealthily deployed. In the early dawn they could see the cooking fires and hundreds of teepees and sod lean-tos where a large village of some 1,000 unsuspecting Cheyennes was coming to life beside the frozen banks of the Washita River. As the cavalry reached its assault positions they could hear squaws chattering and babies crying.

When all elements of the regiment were in position and the village completely surrounded, Custer ordered his trumpeter to sound the charge.

At full gallop, firing revolvers and carbines as they advanced, the cavalry rode down the village. The Indians were completely surprised — as surprised as a Vietnamese village suddenly plastered by gun-ships while troop-carrying helicopters swoop down into landing zones and soldiers debark.

THE FEW INDIAN MALES who were able to resist were sabered down or shot by the troopers' repeating Spencer carbines, the M-16's of their day. Resisting or not, every male Indian in the village (153, according to the Army's report) was killed on the spot.

"Women and children," wrote Custer's biographer, Frederick van de Water, "perished with their men." The soldiers didn't even bother to take a body count on the women and children, but — as in the case of My Lai — the numbers slain apparently ran in the hundreds.

The teepees were looted and burned. Amid the loot, adding to the soldiers' fury, were numerous items captured by the Indians from frontier settlers. One white prisoner, a boy, was nearly rescued, but an Indian squaw stabbed him before the troopers could set him free. Naturally, they shot her down.

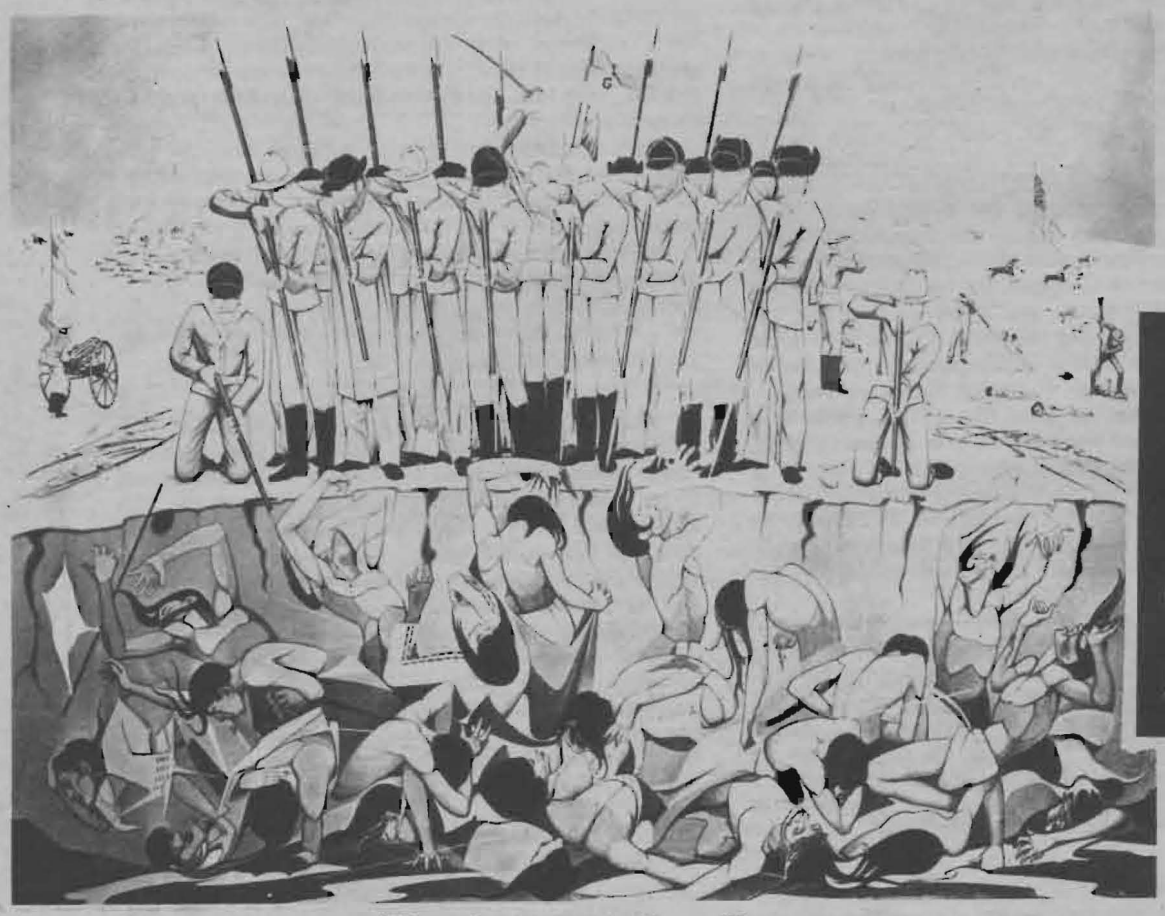
The Indians' war ponies — 875 in all — were either shot or hamstrung. Corpses were everywhere and the snow was as red as any ditch or paddy outside My Lai.

By 10 a.m., it was over. A total of 53 women and children were spared, and were herded into captivity when the assault force withdrew and returned to base.

WHEN CUSTER brought the 7th Cavalry back, the "battle" — like My Lai — was hailed as a victory. Sheridan congratulated Custer and reported glowingly to Washington.

Back east, word finally reached the Indian Bureau (the Army's bureaucratic arch-foe) that the victory on the Washita had really been a massacre. A certain amount of adverse publicity developed, but the War Department —the Pentagon of its day—sat firmly on the lid and nothing came of it.

One reason might be that TV had not yet been invented and the ranks of the 7th Cavalry included no photographers or combat correspondents. Instant communications had not yet brought war into the living rooms of America.



"Wounded Knee," by Oscar Howe

1970: Where will democracy strike next?

Blood of Massacres Stained U.S. History

Grandson, 3, Found With Murder Gun

SAN ANTONIO, Tex. (UPI) -- Police found a 62-year-old grandfather dead of two gunshot wounds in the bedroom of his son's home. He had been babysitting three grandchildren.

Moments later the eldest grandson, three years old, was found playing Cowboys and Indians in the neighborhood, the murder weapon stuffed in his holster. Two bullets were spent in the six-shot gun.

A police detective later questioned the little boy. He was told the gun had gone off twice in the bedroom where the grandfather was found.

A toy pistol almost identical in size to the .22 caliber rea pistol was found in the same bed where the grandfather Abel Treijo, was found.

'... This Land Is Ours'

By David Perlman
Science Correspondent

Anchorage, Alaska

The Native peoples of Alaska may have no written languages, but their tradition of eloquence is powerful.

Listen to Frank Degnan, a wise and weathered Eskimo from the village of Unalakleet on the Bering Sea:

"We may be ignorant, we may be poor, but we're not confused any more — not since our people have learned to organize.

"We know this land is ours. We know we've owned it for 10,000 years. When Alexander the Great was conquering the white man's world, we had long since conquered our unknown world.

"Now the Federal Government talks of settling our claims to Alaska land. We'll settle — we'll give the Federal Government a fair share of our land, not what someone in Washington thinks the Government can grab."

ANGRY

Or listen to Frank Dennis, an angry young man in the Arctic Native Brotherhood at Nome, addressing the white man:

"You didn't bring us here as captives. You didn't conquer us. We never made war on you. We shared our land with you, shared our oceans — and now our oil.

DOLES

"We live under your laws, we go to your schools. Now we want our rights under your laws, and our own share of our own land."

Here is Byron Mallot, a young Tlingit Indian from Yakutat, in southeastern Alaska:

"After years without direction, we have new Native leaders now who can tell the government agencies that run our lives: 'We don't want your social workers coming into our villages and handing us doles and welfare. We want your experts, yes, but to help us with programs we decide on, where we can pay the costs, out of our money that we get in payment for ceding you rights to our land.

"We know our militancy has to work within the system, because we know you can't bust Congress over the head. Allright, we'll work within the system, but we'll work to settle our land claims fairly — and we want Congress to listen."

STREET

And listen to Willie Hensley, newly-elected Democratic State Senator, as he stands on a snow-drifted dirt street at his home in Kotzebue, above the Arctic Circle:

"If you don't control the land you lose it. Look at this town — a city it's called, with 80 per cent of the people Eskimo.

"My people lived here and hunted on the edge of the village, picked berries in the fields beyond. Then the government came along, divided the city into lots, auctioned off the unoccupied ones.

"My people never understood titles, and auctions, and cash money. So the speculators, the missionaries, the government employees — even the teachers — they all bought the lots for $25 apiece. Now the lots are worth $1000 each, and the Eskimos own damn few of them."

TUNDRA

Hensley is 29, one of the most aggressive and successful young politicians in Alaska, whose district covers a wilderness area of tundra, mountains and Eskimo villages larger than many States in the Lower 48.

"Only since we began to get militant about four years ago," says Hensley, "have you found many Alaskans who believed the natives have any rights at all. Now we're getting close to a settlement of our land claims in Congress. We'll have cash for native community projects, and land for every native family.

The eloquence and conviction of these men bespeak an extraordinary process that is occurring here in Alaska — a process by which an entire Native population may yet save itself from cultural destruction and recreate a constructive identity.

That's why the Native leaders now say: "You want us to work under your laws, within your system. We'll do it. But we've learned a lot about politics and lawmaking in the last few years, since we organized. No one can take what's ours, and we'll settle only on terms that assure our people a future we can make ourselves."

SENATOR WILLIE HENSLEY
'We never understood cash money'

America's last frontier — at whose expense?

By KAY HUBBARD

ANCHORAGE

Oil companies are thick as locusts on my land these days and crooked land deals are everywhere. The smell of oil has started this migration into my land." These words, by an Eskimo woman, eloquently point to the heart of the monumental struggle confronting the Native people of Alaska. Indeed it is an issue that deeply affects all Alaskans. With feverish intensity it captures daily front page news coverage throughout the state and inevitably becomes the main topic of conversation.

The "powers that be" are building up the Native people as the fall guy, the villain in the piece. The spokesmen for the vested interests which are moving into Alaska in droves are attempting to split the growing white working class from the Native Alaskans, who are 20% of the population.

A land freeze — designed to protect Native land claims until settled by Congress — is due to expire the end of this year. The freeze was imposed in 1966 by former Secretary of the Interior Stewart L. Udall, responding to pressure from Native organizations.

Except for the Senate Land Claims Bill No. 1830, which represents an unacceptable compromise to most Native leaders, Congress has failed to act. There is consensus now that the House bill is hopelessly buried in the Interior Committee and will not be considered in the "lame duck" session of Congress. Should a bill come before this session, it is doubtful it will be an improvement on the Senate bill.

There was a last minute flurry of activity by businessmen and state politicians in October to "unite" Alaskans for the passage of a land claims bill in the House. But as that pre-election smokescreen evaporates, it becomes clear that the expiration of the land freeze is eagerly anticipated and appetites are being whetted for the great land grab. The state is going ahead with plans for carving out its lands, and oil and mining companies are proceeding with exploration and drilling. Ex-Secretary of the Interior Walter Hickel has stated repeatedly that pipeline construction will begin in early spring.

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There seems to be little concern that litigation in behalf of the Native people, potential or pending, will substantially hinder these plans. As one Native leader put it: "There isn't enough legal help to wage battle in the courts on behalf of the Natives, once the land rush starts." Even in cases considered legal victories for Native people there has rarely been an award of land. Cash settlements have been the rule. The legal route is usually protracted and meanwhile the land-grabbers will have firmly established themselves.

Proving aboriginal use and occupancy of the land is complicated. Native hunting, fishing and trapping grounds are not marked by "no trespass" signs or fences or mapped boundaries. A necessary prerequisite is the recognition by Congress of aboriginal use, which it has not done. However, some AFN leaders hope that a Circuit Court ruling — recognizing the validity of land claims by Nenana village over the selection of those same lands by the state — establishes a legal precedent in their favor.

Hickel has consistently fought the land freeze. As Governor of Alaska when Udall formalized the freeze in 1969, he brought suit in the Federal District Court seeking to compel Udall to complete the transfer of some 12 million acres the state had selected. The land freeze was to continue until Congress acted, but Hickel indicated upon his nomination to Secretary of the Interior that he would only honor the Public Land Order 4582 for the duration of the 91st Congress, after which time he would continue the transfer of "public domain" (Native-claimed land for the most part) to the State of Alaska even in the absence of Congressional action.

In recent weeks, he has sought to mollify Native outrage by indicating he would institute a partial freeze of eight townships around each Native village. However, his main purpose in offering the partial freeze is to nullify two pending injunctions — one brought by conservationists and the other by Stevens village through whose territory the pipeline is routed. Stevens village refused to modify the land freeze and grant right of way for the pipeline as Hickel had requested. One of their main objections was the failure of the pipeline company to comply with an agreement to employ Native workers.

The most blatant violation of the land freeze took place last September when the State of Alaska received $900 million from the sale of oil exploration rights on a half million acres of the North Slope, the area of Prudhoe Bay. This was done without the consent of the Eskimos to whom the land belongs. The land freeze order had also prohibited the issuance of new federal oil and gas leases.

The Eskimo, Aleut and Indian people have valid claims to approximately 350 million acres, 90% of Alaska. Native groups have submitted claims covering 290 million acres for which they seek full title as distinguished from mere possessory interest. The bulk of the claims snowballed in 1966 and 1967 when the state began its greedy acquisition of large parcels of land under a provision in the Statehood Act guaranteeing the state 103 million acres from "vacant, unappropriated, unreserved" lands.

Legal arguments for Native land title are based on international law; the 1867 Treaty of Cessation; the Organic Act of 1884 which brought civil government to the territory; the Statehood Act; and past court decisions honoring Indian claimants.

When the U.S. acquired Alaska from Russia in 1867, it didn't purchase the land itself — only the right to tax and to govern. Native peoples were not to be disturbed in their aboriginal use of the land. The Organic Act essentially reiterated that position 17 years later, but it left for later congressional action the issue of title to the land.

The Statehood Act of 1958 stipulated that "The state ...agrees and declares that it forever disclaims all rights and title...to any lands or other property (including fishing rights), the right or title to which may be held by any Indians, Eskimos, or Aleuts." The Act also provided that the state could select 103 million acres but implied that this right was subject to the prior claims of Native people. The unknown quantity remains congressional definition of the land rights of Alaskan Natives and the conveying of title to the land.

The land claims fight led to the formation of the Alaska Federation of Natives, an umbrella organization for Native groups throughout the state. The AFN called for a settlement of 40 million acres with full title (including mineral rights), a $500 million cash compensation for lands lost, and $500 million in royalties for lands given to the state.

Although there was a brief euphoria over the passage of the Senate bill, rank and file pressures led the AFN to reassert its original demands. Native leaders from all corners of the state made one point very clear — they want more land than the Senate bill grants. The Senate bill provides approximately 10 million acres, $500 million cash compensation and $500 million in royalties. Mineral rights would be granted to only 500,000 acres of that land.

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Another provision of the bill unacceptable to most Native groups is the plan to terminate the Bureau of Indian Affairs. Spokesmen feel this to be a serious threat to the interests of Native people even though the BIA services are inadequate, blundering and often oppressive. The Senate bill also provides for only two Native representatives on a five member commission to administer the dispersal of lands and money. Native people are calling for a majority representation.

One thing is clear: the Eskimo, Aleut and Indian people of "America's last frontier" are closing ranks and gearing for an intense fight for their survival. Indignation with the delays, the demogogy and the compromises have led to new talk of demanding even more than the 40 million acres. The Arctic Slope Native Association announced its determination to sue the state for the $900 million if the 40 million acre settlement is not forthcoming. There has even been serious talk of creating a 51st, all-Native state to include most of mainland Alaska.

The National Congress of American Indians, meeting in Anchorage last month, was pressured into a commitment to campaign for the 40 million acres and an extension of the full land freeze. One Native leader said, "We're going to find out whether in 100 years America has developed a conscience!"

SLAVERY OF AMERICAN INDIANS

by Wuck - Wuck

When slavery is mentioned in this country, one always thinks of the plight of the Black or of Abraham Lincoln. Or of Dutch traders transporting African natives to this land in 1619.

The fact not realized is that slavery was initiated by Christopher Columbus. Just two years after "our discoverer", Mr. Columbus, shocked the Europeans by proving that the world wasn't at all flat, he rounded up 500 Native Americans and shipped them to Spain for a short life of slavery. (Indians always knew the world was round, proven by our belief in everything's roundness, the never ending circle).

Vast amounts of other slaves followed, and in 1500-1510, slave-raiders depopulated the Bahamas and began advancing their practices into what is now Florida. Portuguese, English, French, and others ripped off Indians for over half a century.

Even Squanto, who provided his knowledge to save the lives of white immigrants, was enslaved. (He greeted the Pilgrims by saying, "Welcome Englishmen". History books say he learned it from "traders". Slave traders, in fact, for he had been taken to England and had made his way home to freedom.)

In 1627-1638, Apaches were lured into docility under the guises of the good Catholic faith, and at the order of one Phelipe Sotelo Ossorio were captured and taken to Nueva Vizcaya for sale or trade. In 1680, Indian slaves of the Spanish numbered more than 700. In 1696, a Governor Diego de Vargas and Capt. Antonio Valverde made a campaign against the Pueblo and Apache Indians, and subsequently the captured were divided up among the soldiers.

Throughout the colonial period, New England held more Indian slaves than any other colony excluding South Carolina. In 1708, South Carolina alone had 1400 Indian slaves, and who knows how many times this number has been reduced to fit or soothe the white man's conscience? In 1637, one hundred eighty Pequots were taken prisoner with their property, and were divided up between Massachusetts and Connecticut.

Captain Thomas Nairne, a Carolina leader of 1708, said, "Some men think that it (Indian slavery) both serves to lessen their number before the French can arm them, and it is a more effectual way of civilising and instructing (them) than all the efforts used by the French missionaries."

John Norris in 1712 gave this advice to prospective slave owners: "An Indian man or woman may cost 18 to 20 pounds, but a good Negro is worth more than twice that sum."

In 1762, a Pushkareff expedition to Alaska stole "thirty natives, mostly women, as prisoners and slaves, but on the voyage home they wantonly murdered them all except two." Thereafter many Alaskan natives were enslaved by the Russians.

Slavery of American Indians also took place in Washington. Lewis and Clark had several slaves, including Sacajewa. The Indians of California were constantly flogged by the missionaries of Jesus Christ. In 1850, the Pueblo of Los Angeles adopted an ordinance making it possible to auction Indians in prison for drunkenness to the highest bidder.

And then there is the slavery of the mind. Too often native American students fall into the hole of being accustomed to being told what to do, when to do it and how to do it. The process is so effective that few people can understand it or even recognize it.

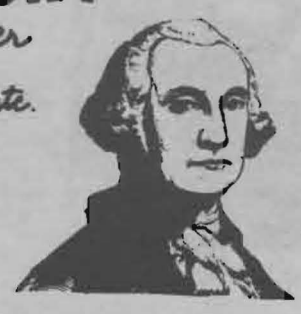
Once your mind is free to think the way you want it to, then your head will get itself together. Once your head is together there is no limit to what you may do; don't be a computer who needs someone to operate it. Throw off your programmer and advance towards brotherhood, peace, equality, justice, and most important, self-determination and self-righteousness.

(A Slave is a Man who Waits for Some One Else to Set Him Free.)

Ezra Pound

HISTORY

you never got in class, etc.



Every February, Indian children, Iroquois in particular, show their respects in their classrooms to the Father of The Country, George Washington.

The following reports do not come from Viet-Nam or Cambodia. The massacres of civilians, the burning of villages, the destruction of food supplies, came from George Washington, who on May 31, 1779, wrote a letter to Gen. Sullivan:

> "The expedition you are appointed to command is to be directed against the hostile tribes of the Six Nations of Indians with their associates and adherants. The immediate object is their total destruction and devastation and the capture of as many persons of every age and sex as possible.
>
> It will be essential to ruin their crops now on the ground, and prevent their planting more...
>
> Parties should be detached to lay waste all settlements around, with instructions to do it in the most effectual manner, that the country may not be merely overun
>
> tions to do it in the most effectual manner, that the country may not be merely overrun, but destroyed..."

You may have pictures in your mind of Indians clothes in skins chewing raw meat around a campfire, the picture history books usually give. But the records of the destruction of General Sullivan give a different picture.

The force under Col. Daniel Brodhead burned 11 towns, containing about 165 houses, which for the most part were constructed of logs and framed timber. They destroyed more than 500 acres of cultivated land, and took loot estimated at $30,000. Many homes were large and beautifully painted, with architecture that impressed the officers.

Unatilla, Conihunto, Onoquaga, Shawhiangto, Ingaren, Otsiningo, Choconut, Owagea, Maukatawaugum. Who knows their name today? They were among the villages destroyed by Sullivan -- villages that in time might have become like Saratoga, Schenectady, Lackawanna.

At Onaquaga, for instance, were 60 homes, with cellars and wells, made of logs, with stone chimneys and glass windows. There were fine orchards of apples and peaches. And of course, kids and grandmas and friends.

As Sullivan said in his official report,

> "The quantity of corn destroyed might amount to 160,000 bushels, with vast quantities of vegetables of every kind. ...We have not left a single settlement or field of corn in the country of the Five Nations, nor is there even the appearance of an Indian on this side of the Niagara."

Corn was found with ears 22 inches in length; horses walked through grass shoulder high. At Genessee, 800 acres of corn and beans and vegetables were destroyed and the town set in flames.

Save this piece for February 22nd. Read it in school to help explain why George Washington might be Father of someone's country, but your Father he ain't.

"Look. Around Jane Fonda you may call it a rap, but here it's still called a powwow."

Thanksgiving: 1970

Good Housekeeping Guarantees, if product or performance defective, replacement or refund to consumer.

Can they replace or refund your body?

Have some Leo's Ready to Eat Turkey.
49 cents
Net weight: 3 oz.
Inspected (for wholesomeness) by U.S. Department of Agriculture (P-203)

INGREDIENTS: Turkey breasts (surprise!)
broth
soy protein
salt
sugar
monosodium glutamate
sodium tripoly phosphate
flavorings and spices
and, sodium erythorbate.

Keep Refrigerated: Ready to Eat.

Good luck, suckers.

Todd Lawson

RACISM AT THE BREAKFAST TABLE: Children learn to be frightened of savage Indians as they munch their cereals in a new offerfrom Kellogg's. Each of their seven "toy Indian" plastic figures is complete with weapons and fierce poses -- one even holds a scalp! (careful no blood gets in your cornflakes now...) There are no figures of momma pounding corn, or children playing or other peaceful activities. A letter to the company of complaint got no reply. Write them yourself to tell them you intend to buy another brand that is more respectful of the People who developed the cereals that put them in business. W.W. Kellogg Company, Battle Creek, Michigan 49016.

NOW HOLLYWOOD HAS BLACKS KILLING INDIANS -- in an improbable film titled "Nigger Charly". Woody Strode saves a town by "singlehandedly wiping out a band of attacking Indians." Write Charlton Heston, Screen Actor's Guild, 7750 W. Sunset, Los Angeles, Calif. 90046 to comment on this case of equality gone wrong. (Thanks to Al Manook, Huntington Park, Calif)

PROTEST

CIBEQUE, a small Apache community in Arizona hosted a "protest powwow" on November 28th, sponsored by the National Indian Youth Council. Over 1,000 Apaches were there for the 24-hour event which included a public meeting, barbeque, and an all-night Crown Dance.

The Cibeque people elected a school board to control their school over a year ago. But they have been powerless since the local principal and BIA agency office has never given it recognition. And then there is the trading post/post office, which withholds welfare and unemployment checks until they are signed over to the post for unpaid bills, not to mention the exhorbitant prices on subsistence foods.

Even the respectable Save the Children Federation Program is poorly administered since it is handled by the Bureau of Indian Affairs personnel instead of the community. Some people feel there are too many missionaries causing community dissension.

A year ago an ambulance was donated to the community by a civic organization in Phoenix since the nearest hospital is at Fort Apache but the ambulance broke down shortly after its arrival, and was taken in for repairs. The community hasn't been able to get the ambulance back since.

The pow-wow also discussed the Foster Parent Child Placement Program of the Latter Day Saints Church, a faulty water system, and other simmering problems. A steering committee was formed to follow-up on improving conditions.

I am Tekanawita.

With the statesmen of the League of Five Nations, I plant the Tree of Great Peace.

I plant it in your territory, Atotarho, and the Onondaga Nation: in the territory of you who are Firekeepers.

I name the tree Tsioneratasekowa, the Great White Pine.

Under the shade of this Tree of Great Peace, we spread the soft, white, feathery down of the Globe Thistle as seats for you, Atotarho, and your cousin statesmen,

We place you upon those seats, spread soft with the feathery down of the Globe Thistle, there beneath the shade of the spreading branches of the Tree of Great Peace. There shall you sit and watch the Fire of the League of Five Nations. All the affairs of the League shall be transacted at this place before you, Atotarho and your cousin statesmen, by the statesmen of the League of Five Nations.

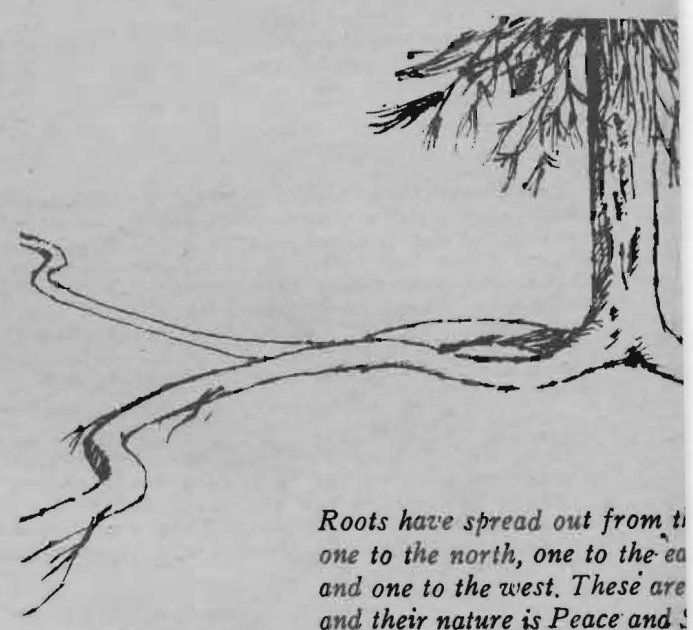
We place at the top of the Tree of Great Peace an eagle, who is able to see afar. If he sees in the distance any danger threatening, he will at once warn the people of the League.

THANKSGIV

Whenever the statesmen of the League holding a council, the Onondaga statesme gratitude to their cousin statesmen, and g an address and offer thanks to the earth w water, the pools and the lakes, to the mai herbs and trees, to the forest trees for their serve as food and give their pelts for clothi winds, to the Thunderers; to the Sun, the n messengers of the Creator who reveals his who dwells in the heavens above who give who is the source and the ruler of health a

Then shall the Onondaga statesmen declare

The Council shall not sit after darkness ha



Roots have spread out from t one to the north, one to the ea and one to the west. These are and their nature is Peace and

If any man or any nation of the Great Peace (Kaianerekowa), an statesmen of the League, they may trace the Tree. If their minds are clean, and i and promise to obey the wishes of the Co they shall be welcomed to take shelter be

KAIANERE

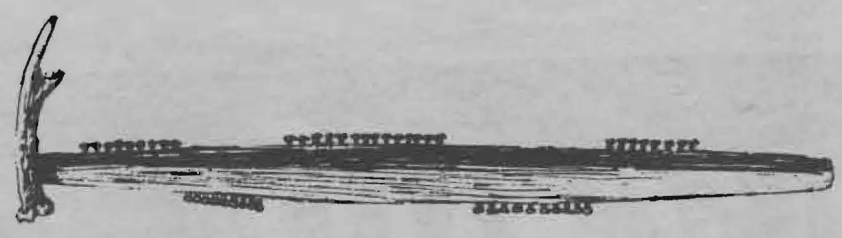
"THE GREA

DRAWINGS:

John Fadden (Kahonhes), Six Nations Museum, Onchiota, N. Y.

This Great Law was given to the People of The Longhouse many centuries ago, perhaps a thousand years. It unified nations who did not speak the same language into a United Nations — an alliance for peace.

Still today, The Longhouse People govern themselves according to this Grea Law. The Constitution of the United States owes many debts to this Iroquois Constitution. Unfortunately both the United States and Canada have forgotten where their "freedom" came from and refuse to recognize the Iroquois Nations.



It shall be the duty of all the chiefs of the League of Five Nations, from time to time as occasion demands, to act as teachers and spiritual guides of their people, and remind them of their Creator's will and words. They shall say:

"Listen, that peace may continue unto future days!
"Always listen to the words of the Great Creator, for he has spoken.
"United People, let not evil find lodging in your minds.
"For the Great Creator has spoken and the Cause of Peace shall not become old.
"The cause of peace shall not die if you remember the Great Creator."

All chiefs of the League of Five Nations must be honest in all things. They must not idle nor gossip, but be men possessing those honorable qualities that make true leaders. It shall be a serious wrong for anyone to lead a chief into trivial affairs, for the people must ever hold their chiefs high in estimation out of respect to their honorable positions.

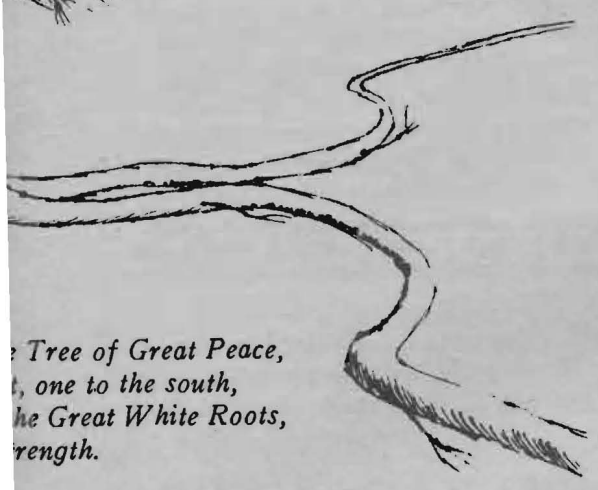
The chiefs of the League of Five Nations shall be mentors of the people for all time. The thickness of their skin shall be seven spans (tsiataniioronkarake), which is to say that they shall be proof against anger, offensive action, and criticism. Their hearts shall be full of peace and good will, and their minds filled with a yearning for the welfare of the people of the League. With endless patience, they shall carry out their duty. Their firmness shall be tempered with a tenderness for their people. Neither anger nor fury shall find lodging in their minds and all their words and actions shall be marked by calm deliberation.

NG

all assemble for the purpose of shall open it by expressing their eting them, and they shall make ere men dwell, to the streams of and the fruits, to the medicinal sefulness, and to the animals that , to the great winds and the lesser ghty warrior; to the moon, to the wishes, and to the Great Creator all the things useful to men, and l life.

he Council open.

set in.



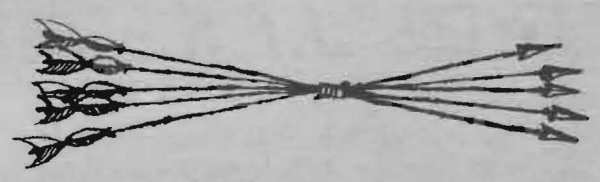
e Tree of Great Peace, t, one to the south, he Great White Roots, rength.

shall obey the laws shall make this known to the ack the roots to they are obedient ncil of the League, eath the Great Evergreen Tree.

The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the progenitors of the Nation. They shall own the land, and the soil. Men and women shall follow the status of their mothers.

The women of every clan of the Five Nations shall have a Council Fire ever burning in readiness for a council of the Clan. When in their opinion it seems necessary for the interest of the people, they shall hold a council, and their decision and recommendation shall be introduced before the Council of Chiefs, by the War Chief for its consideration.

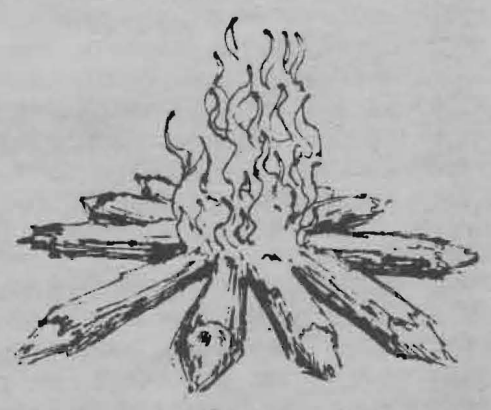
The soil of the earth from one end to the other is the property of the people who inhabit it. By birthright, the Onkwehonwe, the original beings, are the owners of the soil which they own and occupy and none other may hold it. The same law has been held from the oldest times.



Five arrows shall be bound together very strong and shall represent one Nation each. As the five arrows are strongly bound, this shall symbolize the complete union of the nations. Thus are the Five Nations completely united and enfolded together, united into one head, one body, and one mind. They therefore shall labor, legislate, and council together for the interest of future generations.

KOWA

T LAW"



The smoke of the Council Fire of the League shall ever ascend and pierce the sky so that other nations who may be allies may see the Council Fire of The Great Peace.

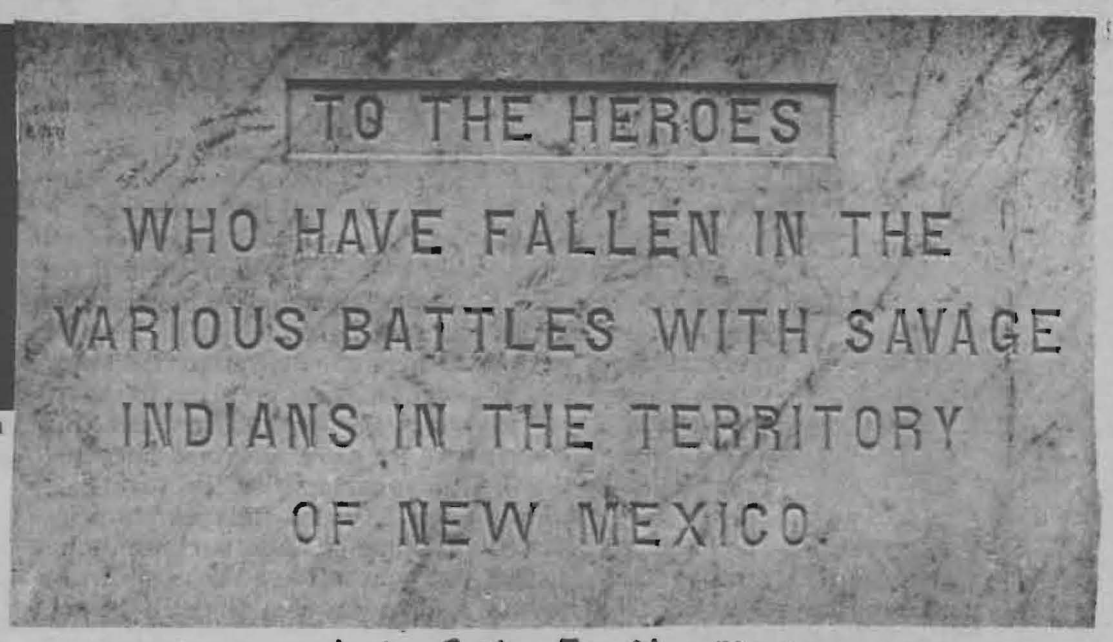
THE GREAT LAW OF PEACE from which this page is extracted is now available in pamphlet form (84 pages) for $1 from
WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 1368:

(in quantities of 5 or more, 75¢ postpaid)

EL GRITO DEL NORTE

Espanola, N.M., Dec. 7, 1970

Box 466, Fairview Station
Espanola, N.M. 87532



monument in Santa Fe, New Mexico

INDIAN STUDENTS WALKOUT AT JFK

El Grito Staff

Indian students at John F. Kennedy Junior High School in San Juan Pueblo (near Espanola) walked out on Nov. 5. The immediate reason for the walkout was an offensive remark by Principal Michael Albert Lopez, made over the public address system, but there was a long history of complaints of discrimination behind it. Parents and leaders of the Pueblo approved strongly of the students' actions.

The school is built on land provided by the Pueblo under a lease which says that qualified Indian teachers and staff will be hired. But there is not a single Indian teacher or staff member at the school, nor is there a single member of either the San Juan or Santa Clara Pueblo on the Espanola Board of Education. The Indian students are supposed to receive lunches and other benefits from a $12,200 grant of Johnson-O'Malley (BIA) funds but the Indians have never received an accounting for the funds despite many inquiries. The Indians are referred to as "the J-O kids", often in a derogatory manner.

Jicarilla Apache students walked out of school in the village of Dulce on Nov. 24. Their complaints had many points in common with those in San Juan.

The Indian students themselves have many complaints about day-to-day discrimination at the school (see article on this page). These include not being allowed to speak their language, Tewa, although Spanish is allowed; name-calling; abusive treatment by teachers; poor cafeteria conditions-- and generally being treated as inferior dependents. On Nov. 5, the principal announced over the P.A. system that the Indian students could not attend a movie being shown that day or get anything else except lunches, because he was owed $185 from Johnson-O'Malley funds. The Indian students were outraged.

"He announced it over the P.A. system where everybody in the school heard it," said one student. "He embarrassed the Indian kids. So we went to his office, but he didn't even want to talk to us. He just started making phone calls. That's when we walked out. We just ran out of the office and out of the building. We didn't know what to do, we just ran and ran, all the way back to our village."

The students who walked out--3 boys and 16 girls-- were close to half of the 57 Indian students at the school. Others said they wanted to walk out too, but a teacher quickly ran and barred the door. Some students even tried to crawl out a window.

Since the walkout, a series of meetings has taken place between Pueblo parents and leaders, and school officials. Almost the entire Pueblo signed a petition demanding:

1) That Principal Lopez and other anti-Indian members of the staff be removed and transferred to some place where they can-not discriminate any longer;
2) That qualified Indian teachers and non-teaching personnel be hired.

From the comments of students, it seems there is indeed friction at times between Indseems to be older people, the teachers and staff, the school system itself, rather than the youth. As one Indian student said: "A lot of the Spanish kids have tolds they think what we did was right, and they're behind us. They said they would have walked out too, but they didn't know how.

Principal Lopez, on the other hand, sent out a questionaire to faculty members after the walkout with such questions as: "Do you have first-hand knowledge of students discriminating against Indian students? All the questions concerned student activity; none asked teachers about thei r own activity or racism in the schools policies. The questionaire, which reads like a guidebook for spying, suggests that Principal Lopez was trying to blame students--not the staff, or the school as an institution--for any racism that exists.

It is sad to see the old law of "divide and conquer" working in this way. Chicanos and Indians of all ages should be working together to assert their cultures and to resist the brainwash job done by the Anglo educational system. But Mr. Lopez and other middle-class Raza have apparently stopped resisting long ago, and forgotten who they are. At one point, Lopez reportedly said: "This is the first time I have had to deal with a minority group."

"J.F.K.- JAIL FOR KIDS"

by TSAN POVI and P'O-SEH-KAH-POVI

The John F. Kennedy Junior High School is where the kids from the San Juan Pueblo go to school. JFK is on pueblo land, but it is run by the Española school system.

What we know about our Indian people we have learned in the pueblo, not in JFK. We have never been taught anything about Indian history in school, or learned even a whisper about the contributions of our great Indian cultures in New Mexico or anywhere else. There are no Indian teachers at JFK. And our language, Tewa, is forbidden. We talk Tewa when we are by ourselves outside in the schoolyard or something, but if they hear us in school they yell at us to stop. Once the kids went to the principal, Mr. Lopez, about this and he told us that English was the only language that could be spoken. But they let the Spanish kids talk Spanish and the teachers sometimes speak Spanish, but if one of the kids talks Tewa, they'll yell. If the kid keeps talking Tewa after the warning, then they'll usually get sent to the principal's office.

There are a lot of problems with the cafeteria. The food is really terrible and the bread is often burned on top but uncooked in the center. Tewa kids know how to bake bread the right way, in the outdoor estufas, by the time they are in junior high. Then another thing--the Spanish kids are always served first, and lots of times they can get back for "seconds" before the Tewa kids get served even for the first time. It usually works out that we end up with only 10 minutes to eat.

Many of the problems come down to the fact that no one has bothered to learn about our culture, about us as a people.

For instance, in the village, the pueblo, Indian people don't swear at each other with curse words. It is very, very rare for a parent or anyone older to ever swear in front of the kids. In our culture, there is a great respect for the other person, and there is a great respect for his privacy as a person. So if you swear in front of a person, and especially at him, you are violating that person, you are invading his privacy as a person and you are insulting him. But in school, when the teachers get mad, they cuss. Especially in band and art. The kids hear "Godammit to hell" a lot in those classes. Maybe they don't mean anything by it, cussing in front of the kids, but you have to understand it as an Indian hears it.

TAOS INDIANS WIN BACK LAND

After 64 years of struggle, and ten years of intensive legal pressure and campaigning, the Indians of Taos Pueblo at last won back their rightful title to the Blue Lake area on Dec. 2, 1970. By a vote of 70-12, the U.S. Senate passed the House bill which returned to the Pueblo 48,000 acres of land where they have lived and worshipped for at least six centuries.

Sen. Clinton P. Anderson (D-NM) and other opponents of the Pueblo's rights, who pushed a so-called "compromise" bill unacceptable to the Pueblo, argued that returning the sacred lands would create a dangerous precedent. It would be the first time that Indian demands for the return of their lands had been met by an actual return of lands, rather than a cash handout. And that is what has happened.

Anti-Pueblo propaganda included charges that the Indians were "water grabbing" and that they "abused the land." This--while the white man's technology pollutes all available waters and his historic greed sucks off more and more of the state's precious water, timber and minerals to meet only his wants; while Anglo companies "develop" a neighboring mountain by chewing it up and bulldozing it away. The Taos Pueblo people, on the other hand, have continually shown that they live in harmony and with respect, in the human society and within the whole web of the nature world.

The faith and fortitude of the Taos Indians during their long struggle has impressed all of us deeply. We do not have the right words to express our feelings about a profound experience such as they have undergone. We rejoice with the Taos Indians in this victory of our brothers and sisters and take new strength for the fight.

INDIAN AFFAIRS: FROM THE ARCHIVES

People are just becoming aware of something they call "Red Power". But the Indian movement is not new. For instance, our people at Akwesasne were standing up for Indian rights -- and going to jail for it -- for quite some centuries now. The two articles below are examples. One deals with missionaries, the other with the sovereignty of the Iroquois nations.

THE BURIAL GROUND DISPUTE AT AKWESASNE

From time immemorial, the Iroquois have used the land around St. Regis (Akwesasne) for hunting, farming, and their homes. The Government of France recognized and acknowledged their claim to the land there, and with the fall of Quebec and the Royal Proclamation of 1763, the English also secured the Mohawks there in their rights to the land they held at the time of the conquest.

And although it was clear in 1763 that the Catholic Mission was set up on Indian land by Indian labor, by 1871 this fact was being forgotten. The priest of the day, Father Marcoux, began to feel that the land belonged to the Church. Autocratically, and without sensitivity to the feelings of the people, he decided to construct a stable which not only blocked a path to the public wharf on the St. Lawrence River, but to construct it on an unconsecrated burial ground.

The first evidence that things weren't going at all well with Father Marcoux and the people was in May 30, 1871, when the Mohawks wrote Ottawa's Indian Affairs Branch complaining, among other things, that the priest was having an undue influence upon the chiefs. A second complaint was sent in June, 1872, this time by petition. It alleged that the priest would not bury people in the cemetary, andtherefore the people were conducting their own burial services. The priest countered by refusing to enter the burial ground until it had been properly reconsecrated. The people complained that money which they had raised to repair the church after a disastrous fire (in 1864) was being used instead to repair the mission house. Maybe even to build the stable!

To investigate the controversy, Superintendent/General of Indian Affairs, Mr. Vankoughnet went to the reservation to hold an inquiry. His report read:

> "We went to the schoolhouse to see whether it was adapted for the purpose of holding the investigation. But we found it would not answer, as the Indians insisted upon attending en masse. And when remonstrated with and advised to attend to their usual work, they replied that they would provide a larger room on the day as they all had decided to attend.
>
> "I opened the meeting the next day in the presence of a large number of Indians. And here I cannot but remark upon the orderly manner in which they conducted themselves during the continuance of the proceedings in a way which might have furnished an example to white men on similar occasions."

But the investiagtions produced no results, and the Mohawks again petitioned Ottawa in October, 1872:

> "A majority of the chiefs, warriors, and women asked for the removal of the missionary at St. Regis Mission without delay. His services are no longer required is the decision among our people. The time has come when the missionary should be changed. We have considered candidly looking back to see what good he has accomplished for the elevation and Christianizing of our people. We have failed to discover that, creating confusion among our people."

Nonetheless, Father Narcoux remained, and the woodshed-stable controversy died down for a few years.

When it came up again, the Bishop of Montreal Edward Fabre entered the scene and indignantly wrote Ottawa that the matter would be settled by the Church:

> "The building which some of the Indians want removed is built on land which has always belonged to the missionary. In fact, the missionary has for some years allowed the Indians to pass by on his own yard, to use for the purpose of reaching the river a road on his own land and for his own use which never was a public road.
>
> "My delegate made a report which I approved. His report leaves no doubt of the legality of the rights on which the missionary rests...I demand that no action be taken on a decision nullifying that given by ecclesiastical authority."

Although the Indian Affairs Branch did not agree with the Bishop, and noted that the well-constructed stone church and presbytery had been erected at the sole expense of the Indians, the Branch did not intervene and the building remained. The agent of the day, John Davidson, did ask Father Marcoux to remove the building, but he took no heed.

On May 15, 1878, the Indians of St. Regis held a council, and notified Father Marcoux that if the building was not removed in eight days, they would perform the work for him. They received no answer, and so on May 28th, a second council was held. Afterwards, some twenty men, headed by three out of five of the chiefs, went to work to remove the building. The newspaper reported:

> "They did this scientifically and without malice, in evidence by the fact that they sawed the building through from shingles to sill, and then twisted the protruding part into the priest's yard in the form of an "L". Father Marcoux then left and told the Bishop of the wrongs he has suffered, and has since lived in Hogansburg, N.Y. nearby. The Bishop informed the Indians that the priest would not be allowed to return unless they expressed regret for what they had done and made the shed as it was before.
>
> "Shortly after this, the priest had three of the chiefs and the father of one of them arrested. They were taken to Beauharnois (Quebec) and bound over to Oct. 1 on a charge of riotously demolishing a building. When the trial came up, the priest had two more Indians arrested on a charge of attempting to prevent witnesses from appearing before the Grand Jury.
>
> "Father Marcoux described how the hostile Indians had appeared in great force, and very minutely how they had pulled down the building. The priest swore that he was afraid to interfere to stop the destruction, but on cross-examination admitted that the hostiles went about their work in a peaceful way without any more disturbance.
>
> "It further appeared that before they began the demolition, the Indians carefully removed all the firewood in the building, and piled it with exactitude inside the priest's own yard, at the same time inviting those who were watching the transaction at Father Marcoux's insistance to join them in their work, offering them in payment a part of the liquor they had obtained for the occasion. For, said one of the boys, "What is a bee without the drinks?'
>
> "As evidence was being elicited, Mr. Jackson of Caughnawaga who acted as interpreter, kept the court, the jury, the counsel, and the spectators convulsed with laughter at this quaint description of the proceedings on the day of the riot which were more ludicrous than dangerous."

The judge gave it as his opinion that there was not sufficient evidence, and the jury rendered a verdict of "not guilty" without leaving their seats.

The priest did not remain around long, for as the people said, he was getting so deaf no one would come to confession because they had to shout their sins so loud that they could be overheard. Another priest was sent and he assumed the duties there until Father Marcoux's death.

The shed is gone today -- and so it seems, the memory of the burial ground. If you would walk past between the church and the priest's house, westward into the river, you would walk directly across the burial ground. Although many of the founders of Akwesasne (St. Regis) were buried there, no stone or fence marks the spot.

Moses David
ORENRAKOWA, Wolf Clan Royaner
Mohawk Nation at Akwesasne

THE DISPUTE OVER THE CENSUS

The Iroquois people consider themselves as composed of sovereign nations, and have not surrendered their nationality to become Canadian or American citizens. They also regard their reservations as sovereign land, and not really a part of either larger nation. Thus it was only logical to regard a 1931 Canadian census-taker as not only a possible spy asking foolish and personal questions, but an intruder upon Indian land. That was why Aggie Bova refused to talk to him.

So on September 15, 1931, the police came to arrest Aggie Bova and take her to jail. Now the police were intruders too. A crowd came about her, and prevented the Royal Canadian Mounted Police and the Ontario Provincial Police from making the arrest.

But they sent for re-inforcements, and in order to prevent violence, two of the leading men surrendered to the police. One was Mitchell Edwards, then 73 years of age and now deceased, and the other was Moses David, now a royaner of the Wolf Clan (pictured above).

They were charged with obstructing police, and Mrs. Bova for refusing to answer questions, and all three were sentenced to jail terms, rather than to admit that they surrendered their sovereign rights.

From: Dept. of External Aid, Ottawa
To: British Consul General, N.Y.
Date: August 5, 1921

To prevent frivolous and unnecessary missions to London to interview Imperial authorities, we have arranged with Indian Department not to issue passports to unenfranchised Indians without consent of the Department, under whose tutelage such Indians are.

From: Duncan Scott, Indian Affairs, Ottawa
To: Hon, Sir James Lougheed
Date: July 21, 1921

...I would say that it might be advisable to make the consent of this Department a necessary condition for the issue of passports to Indians...If application is made to you for passports, I would be very glad if you would refuse to issue them as these Indians have no legitimate business to transact; their grievances are purely imaginary.

ABOUT THAT MATTER WE BROUGHT UP IN 1929:
"An appeal for justice to the Indian tribes of Canada was made before the public school section of the Ontario Education Association by a fullblooded Mohawk Indian, Major O.M. Martin, a school teacher in East York. As a result of the appeal, the meeting unanimously voted to request the Education Department to amend the history textbooks so far as references to the Indians were concerned. Major Martin said it hurt him when he had to teach pupils that the Indians who inhabited this country when the white man came here were a "very low order of savages."

--Ottawa Journal,
April 5, 1929

JAN 1971

"Brother: We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. It teaches us to be thankful for all the favors we receive; to love each other, and to be united. We never quarrel about religion"

from Red Jacket's (Seneca) speech to a missionary

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1830: Georgia stops Indians from testifying against whites in court. 1	1968: Public Law 90-247 (HR 7819) allotted funds for elementary and secondary Indian education in BIA schools. 2
3	1493: Columbus returned to Europe taking with him 6 Indian captives. Moon: first quarter 4	1889: Iroquois people petition the Governor-General of Canada for return to traditional life chief system. 5	6	7	8	1879: Starving Cheyenne prisoners heroically attempted to return to their country. Many died trying to save their people. 9
10	Full Moon 11	12	13	14	1877: Standing Bear, Ponca chief from Nebraska refused land in Kansas for a reservation. He was forced to walk 500 miles back to his old village. 15	16
1873: U.S. Army moves 300 men against Capt. Jack's 50 Modoc warriors. The soldiers panicked and were severly beaten by the Modocs. 17	18	1847: Pueblos at Don Fernandez de Taos demanded the release of 3 of their tribe. The Mexican prefect denounced them and was killed. 19	1857: "Nisqually Reservation" established. 1830: Red Jacket, Seneca orator died. 20	1785: Treaty of Fort McIntosh. Chippewa, Ottawa, Delaware and Wyandote forced to give up all Ohio lands. 21	1855: Treaty of Point Elliott. Chief Seattle's famous speech delivered on this occasion. 22	1870: Massacre of Piegans on Marias River in Montana. 173 killed. Chief Red Horn killed. 23
1848: First gold nugget found in California 24	25	1855: Attack on city of Seattle by Leschi and the Nisquallys and some Kilckitats. New Moon 26	27	1712: North Carolina forces attacked Indians on the Neuse River killing 400. 28	1674: John Sassamon, an Indian alleged to have been killed by 3 Wampanaogs who were later found innocent. Beginning of trouble which led to King Philip's War. 29	1838: Osceola (Seminole) died in a prison fortress on Sullivan's Island in Charleston, South Carolina. 30
1786: Treaty of Fort Finney. 31						

28

BETTER RED THAN DEAD

FEB 1971

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Sga Oka	Fge	Ygi	Ago	Jgu	Egv			
Wha	Phe	Ahi	Tho	Thu	Ghv			

Letters From CHEROKEE ALPHABET of Sequoyah

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	1890: Washington Dept. of Fisheries established...the source of much trouble to the Indians of that state. Moon: first quarter 2	3	1898: Death of Unaduti, Cherokee chief. 4	1897: Women of Caughnawaga petition the Canadian Minister of Indian Affairs to return to the traditional Iroquois life chief system. 5	6
7	1885: Dawes Act. Designed to break up land blocks owned by Indians and large tracts of Indian land fell into the Federal Government's hands. 8	1690: King Williams' War begins. Combined force of Indians and French attack Schenectady. 9	Full Moon 10	11	1825: Treaty of Indian Springs ceding all Creek land to the U.S. 12	1895: Public meeting held at Caughnawaga with Canadian officials to discuss return to traditional Iroquois life chief system. 13
14	15	1828: Death of Red Bird, Winnebago chief. 16	1793: Death of Alexander McGillivray, Creek chief. 17	1861: Treaty of Fort Wise. Cheyenne and Arapaho coerced into taking reservation between Arkansas River and Sand Creek. Last Quarter of Moon 18	1857: Leschi, chief of Nisqually and Yakima was betrayed by one of his people and was hanged. 19	1900: Washakie, chief of Shashoni died. 20
1828: "Cherokee Phoenix", first newspaper printed in any North American Indian language using Sequoyah's Cherokee alphabet. 21	1889: Enabling Act of Washington state, limited power of state over Indians. 1956: City of Cornwall took over part of St. Regis Reserve without consent of People. 22	1781: Spain prohibited the Pueblos from selling land without Royal consent. 23	1869: Treaty between U.S. and Yankton and Teton Sioux. 24	1843: General Kieff (Dutch) led the slaughter of Manhattan Indians who sought his protection. New Moon 25	26	1968: Yakima Tribal Council passed a resolution regarding tribal jurisdiction over off-reservation fishing by tribal members. Later approved by Commissioner of BIA. 27
1877: A federal legislative act stole the sacred Black Hills from the Sioux, breaking treaty terms. 28						

THIE CALENDAR WILL BE PUBLISHED IN 1972 by White Roots of Peace. It will have photographs, art work, and additional material. Readers are invited to send in additional dates to be remembered, explanations of events, and suggestions to the people who are undertaking this project for AKWESASNE NOTES:

Doug and Connie Bradway
Box 1647, Springfield Col.
Springfield, Massachusetts

WHOOPEE, BOYS! THOSE CATS WITH THE FORKED TONGUES ARE AT IT AGAIN!

After thirty-odd years of showing us our ancestors biting the dust in glorious Technicolor, Hollywood has now hit the contemporary Indian trail. The result, a revealing mixture of slapstick and misplaced caricature entitled "FLAP" is now in the nation's movie houses.

According to Warner Brothers, the picture presents us with a new image, the "modern" American Indian portrayed in "honest screen focus" and played, with due headscratching solemnity, by that veteran of Greek dancing and Mexican bandit sgas, Anthony Quinn himself. They have got to be joking.

"FLAP" is the story of an obtuse Indian named Flapping Eagle who lives on a reservation where the houses have a tendency to collapse in a cloud of dust whenever anyone leans on a doorpost, and the residents seem to be old men wearing an astonishing shade of orange pancake makeup.

There is a smooth-talking Uncle Tomahawk, played in Latin Lover style by Anthony Caruso, a bucking bronco named H-Bomb, and a blushing Indian maiden in the guise of Mexican actress Susan Miranda, who used to dance with the Jose Greco flamenco group. Ah, yes, there is that old Hollywood stand-by, the local house of ill-repute, complete with a rent-a-Chick with a heart of gold called Bluebell, and portrayed by -- are you ready? -- Shelley Winters.

In addition to suffering from what appears to be some rare, Indian-type dropsy, which means he keeps tripping over his own feet, Flapping Eagle-alias-Quinn quaffs scotch with gusty gurgles from a magnum-sized bottle of J&B, gets repeatedly caught with his pants down and kayoed by the afirementioned Bluebell, and ingenuously lumbers across the screen giving a quite remarkable impersonation of a red-skinned cross between Buster Keaton and Zero Mostel.

In quieter moments between dropsy and drinking bouts, this new-style hero plots to "call attention to the social and economic neglect of his people" by kidnapping a railroad train. As this is a Hollywood movie and not real life, no uniformed gentlemen come to take old Flapping Eagle away to the comfort of a padded cell. Instead, the railroad train ends up on the reservation where -- due to a convenient old treaty that says "finders keepers" of unattended objects on Indian land -- it is put to use as an elongated apartment house for Flap and his pals with the Max Factor Faces.

There are a few more goodies, but as at this point the Indians in the audience start putting their heads in their hands and moaning softly, it is a bit hard to concentrate. No-one, however, can quite manage to miss the booming refrain of the title song ("If Nobody Loves") which boasts lyrics ludicrous enough to start an immediate overnight revival of the flaming arrow cult.

The Warner Brothers press hand-out announces, with curious self-congratulatory glee, that they spent "$6,000,000-plus" on this film. While hard put to discern the results on screen, we are not going to argue with them; the only problem is that the news might be somewhat hard to swallow for the number of our tribal brothers who haven't had enough to eat this week.

What can one say? Perhaps the only possible comment lies in the lines of an 1890 Arapaho chant for the Ghost Dance:

> I'yehe! my children - Uhi'yeye'hehe'!
> The whites are crazy! - Ahe'yuhe'yu!

If "FLAP" is anything to go by, that advice still stands.

R. Black Buffalo
National Indian
Youth Council

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IF YOU READ IMPORTANT THINGS HERE THAT WERE NOT IN YOUR LOCAL PAPER, why not give them a telephone call and ask why they didn't give coverage?

Indian Fishing

THE FUTURE OF THE NORTHWEST INDIANS:
FULTON'S FISH MARKET?

by Tom Seligson

"I wouldn't be surprised if America ends her Indian problem once and for all!" Hank Adams told me last spring. "Maybe even with a domestic My Lai."

Hank is a 26-year-old Assinoboine Sioux from the State of Washington, and in October, it looked like his ugly prophecy was one step closer to being realized. In the predawn hours of September

Hank is a 26-year-old Assinoboine Sioux from the State of Washington, and recent events make it look like his ugly prophecy is coming closer to being realized. There has been the confrontation at Pit River, and the September raid at Tacoma.

One hundred forty men, women, and children who were doing nothing but fishing in their traditional waters were led away at gun-point in pre-dawn hours by a force of 300 Tacoma City police and state officials. Tear gas and clubs were used against the Indians who resisted, and though fortunately no one was killed, some of the known Indian leaders were savagely beaten.

Hank himself, a former aide to Bobby Kennedy, and a quiet but effective Indian spokesman, was strongarmed by six policemen and led away from the river. Sixty-two Indians were arrested, and the local County Health Officer directed the levelling of the fishing camp by bulldozers. Over $10,000 damage was done to the campsite and Indian cars while they were hussled to jail.

For over fifty years, Washington State has attempted to deny Indians the right to take fish out of the Puget Sound and inland waterways. This is in violation of Federal Treaty. The Treaty of Medicine Creek of 1854 granted Washington Indians -- Nisqually, Puyallup, and Muckleshoot -- full use of all the state's rivers, streams, and salmon-spawning pounds in exchange for the over seven million acres of land the Indians gave up.

In 1921, the state passed the first of many laws prohibiting the Indians from fishing in waters off the reservation. Though the law contradicted the earlier Federal treaty, like with most Indian treaties, the violation was ignored and the U.S. Supreme Court has yet to resolve it. Eager to promote both game fishing by non-Indian sportsmen and the profitable commercial development of the salmon areas, the state began taking over more and more reservation land along near-by rivers.

The present day conflict really began in the early 1950's. At that time the Indians began using gill netting in their fishing, rather than their traditional but less effective methods involving hand-made spears and birch bark canoes. Then they could supply their own needs, and also start selling surplus fish to realize a small profit. That's when the sportsmen and industrial fishing companies began to complain, and the present Indian wars began.

There are 500,000 sportsmen, and 45,000 industrial fishermen in Washington, the latter making annual hauls of over ten million fish. Yet the few thousand fish caught by the 15,000 Indians of the state were said to be depleting the stock.

For the past seven years Hank and the other Washington Indians have been conducting "illegal" fish-ins to dramatize the denial of their treaty rights and food and livelihood. The fish-ins prompted officials to crackdown on the Indians, and the September 9 raid was just the most recent in a series of beatings, shootings, and assaults.

Recently, Vine Deloria showed photos of the raid on national television. There had been few photographers on the scene, and those who were there were discouraged from taking photographs -- one had six rolls of film destroyed by the game wardens. The brutally vivid photos of teenagers choking from tear gas, and game wardens aiming rifles with telescopic sights -- hunting season for Injuns never ends for Washington -- widely publicized for the first time this aspect of the modern day Indian's oppression.

With the large fisheries wielding so much influence in Washington, it has been next to impossible for the Indians to sell the surplus fish they still manage to catch. In addition, the most offered the Indians for their silver salmon has been ten cents a pount -- the industrial fisheries get more than six times that price for the same fish.

But Carol Clark, an East Village New York supporter of the Indians, was asked by Hank Adams whether the fish they caught could be sold in New York. Carol hadn't the slightest idea where to make the sale, but she mentioned the problem to a cab driver, a Long Island City man named Jerry Kaplowitz. He laughed. He had been in the fish business most of his life, and he said he knew just where to go.

So they picked up Deloria and went to La Roccas Fish Company in the middle of the Fulton Street Markets. Willy La Rocca agreed to buy the fish, and his 80¢ per pound offer was the highest ever given the Indians.

The fish were sent to New York by air freight, and they were met by LaRocca, Kaplowitz, Carol, and a group of New York City Indians, all of whom were excited about this first "official" commercial sale. Though only 315 pounds were sent, and the Indians netted only about $300, it was the sale itself that was so important, a highly symbolic victory.

Stan Steiner, author of The New Indians, was also at the fish market witnessing the momentous event. He knows from his travels to reservations all over the country of the legal oppression and economic deprivation of Indians in America. "New York's doing a historic thing," he said, smiling. "We took Manhattan from the Indians for literally nothing. Maybe now we'll start paying them back."

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DID YOU KNOW INDIANS WERE BEHIND THE SALEM WITCHCRAFT TRIALS OF 1692? Seems as if an Indian slave named Tituba from the Caribs told such exciting tales about the power of his people that the master's two daughters had fits of hysteria, nightmares, etc. So naturally Tituba was executed to cure the girls. When the girls fits continued, so did the executions until 20 persons in all were hanged or pressed to death under stones.

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Ernie Benedict of Akwesasne founded the North American Indian Travelling College, a mobile cultural program. It's still struggling on with checks from Sunday schools and student councils. Governments don't seem to be interested. Now the BIA announces it is putting five vans on the road to visit every Federal elementary and secondary school that does not have an art instructor for "cultural studies", complete with instructors, craft gear, sound systems. Must be part of the new self-determination program to encourage Indian initiative.....

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COLLEGE AND UNIVERSITY ADMINISTRATORS will learn about Indians in a program to be conducted by United Scholarship Service (Box 18285, Capitol Hill Station, Denver, Colo. 80218). The first session was held at Rocky Boy and Ft. Belknap Reservations in Montana in December for admission officers, deans, and student personnel specialists from institutions of higher education across the U.S. Participants lived with Indian families. Tillie Walker, USS director, says it is hoped that the schools will try to provide relevant education with improved financial aid, and give students a voice in determining policies affecting Indians....

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SOME PUERTO RICANS AREN'T HAPPY ABOUT THE U.S. 1924 Citizenship Act either. They, along with Indians, lost their nationalities then. Now the Young Lords Party is asking for self-determination. They too got discovered by Columbus in 1493. The island was known as Borinquen by the Tanio Indians who lived there. After 400 years of Spanish colonial domination, the U.S. took over in 1898.

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THERE'S INTER-TRIBAL WARFARE AMONG THE ANTHROPOLOGISTS. Eric Wolf and Joseph Jorgensen were chairman and member of the Ethics Committee of the American Anthropological Association last Spring. They found that some of their colleagues were being helpful to the U.S. Armed Forces in putting down native peoples in Thailand. They reported, and the AAA told them to stick to noncontroversial business. They resigned. Read in a recent New York Review of Books about the glorified spying of which American Indians have long suspected many anthropologists. But don't forget Jorgensen and Wolf -- they're the good tribe.

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THE AMERICAN LAND TITLE ASSOCIATION sponsors a commercial featuring Loren Green of Bonanza fame praising the long history of "Americans" protecting their land interests, including against "Indian attacks". Gee, always thought that was what we were doing. Write Box 566, Washington, D.C. to request a transcript of the commercial -- they don't answer our letters.

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PRAN McCLANAHAN, 18 Laycock Lane, Newport, Ky. has been named Ambassador of Good Will of the Cherokee Nation by its appointed chief, W.W. Keeler...

'THE MOST SAVAGE FILM IN HISTORY!'

'THE MOST GUT-CLUTCHING FILM IN HISTORY!' —Time Magazine

'AMONG THE MOST BRUTAL FILMS EVER MADE!' —New York Times

'Tonto' Says Indian Actors Can't Even Get Indian Roles

Miami Herald-Copley News Service

HOLLYWOOD, Calif. — The plight of the Indian actor is so bad it is even difficult for Indians to get parts as Indians.

That is the opinion of Jay Silverheels, better known as "Tonto" in the "Lone Ranger" television series a few years ago.

Silverheels, who gained fame as the loyal sidekick of the fictional masked hero, is trying to fight what he calls discrimination against the Indian people in movies and television production.

The famous full-blooded Mohawk started a workshop several years ago for aspiring young Indian actors and actresses, whom he gives training in writing, acting and dancing.

SILVERHEELS said the problem is that producers refuse to cast Indians in parts other than Indians because "we look like Indians," and they often reject Indians for Indian roles.

"It's what you look like — not what you can do," said the actor, who is presently involved in television commercials and in trying out for parts in other than Indian roles.

Jay Silverheels
. . . Indian workshop

Silverheels expressed his bitterness against what he termed Hollywood's discrimination and spoke for the more than 60 students who go to the Indian actor's workshop each Wednesday evening at the Echo Park Methodist Church in downtown Los Angeles.

"THEY CAN FIND a spot for an Irishman, but an Indian, no," Silverheels said. "They deny an Indian any chance of functioning as an actor because they say, in a sense, 'you learn to become an actor, just as every other actor.'"

But Silverheels said when an Indian does this, producers still refuse him parts, even as an Indian.

"The producers say, 'I've got to go to the reservation to get an Indian, there's where the Indians are.' They want someone who can't even speak English, but they don't think maybe this other guy is the same thing — they don't give him that chance."

Even a polished Indian actor like Silverheels has been at the far point of frustration when applying for jobs.

ON ONE OCCASION he went to an interview for an Indian part and was wearing a suit.

"So I was dressed in a suit and these geniuses came from New York and they asked what I was there for. I answered an interview. I read the part.

"Then came one Indian with a costume, apologizing to everybody, saying, 'they told me to bring my full dress.' These were Spanish actors who all of a sudden became Indians.

Silverheels said one of the main problems is the image of Indians which has been projected by film producers and directors. They have done much to destroy the public's idea of what an Indian is supposed to be, he said.

"All the time you get this — you don't look like an Indian. You just can't be an Indian because you look like a person. This is the way it is," Silverheels said.

"But yet white men can paint their faces and be cast for roles as Indians, but Indians cannot do the same."

New Indians From Israel

By MARTIN ZUCKER

BEERSHEBA, Israel — Israeli Indians?

Hollywood says they exist.

"Damnest bunch of Apaches you've ever seen," says Richard Boone, a veteran actor of many Western films including the highly successful television series "Have Gun, Will Travel."

"You could sell them for Apaches in downtown Hollywood," he said. "They look marvelous."

Boone recently was on location near this Biblical city filming a feature-length with Leslie Cron as costar.

About 30 actors and extras were needed for Indian roles in the movie, the first Hollywood Western to be produced in Israel.

Miss Caron, asked about the Indians during a break in the shooting, also had high praise.

"I think that the Indians Israel has provided are far more believable than the ones in America," she said.

"The ones here are small, athletic, wiry, and look as if they slept out of doors since childhood, whereas the real Indians you can hire in America look soft now," she added.

Haim Banai is a stocky, young Israeli actor who usually plays comedy roles in Israeli films and theater. With a deep suntan and a hook-nosed countenance, he was found to have a face-full of acceptable Apache features.

'Man Who Killed the Deer'

Sagittarius Productions, Inc., a locally based film company, has acquired rights to "The Man Who Killed the Deer," a novel by Frank Waters published by Farrar & Rinehart in 1942, dealing with the problems faced by an American Indian youth on his return to a reservation after being educated at a "white man's school." N. Scott Momaday, an American Indian author and winner of last year's Pulitzer Prize for his novel, "House Made of Dawn," will write the script. Peter Duval from whom Sagittarius obtained film rights to the book, is slated to produce the movie in the fall.

Who Were the Bad Guys?

By DOTSON RADER

IN 1864, a troop of Colorado Voluntary Infantry, commanded by a United States Army colonel, attacked the peaceful Indian village at Sand Creek. The village was razed, every Indian man, woman and child was murdered. For a day the troops rioted in a blood orgy, raping, dismembering and mutilating bodies, cutting off heads and breasts and sexual organs as trophies of war. The colonel who commanded the troops said that he intended to teach the savages a lesson they would never forget. They have not forgotten.

In 1889, a contingent of United States Cavalry, commanded by a Major Whiteside, surrounded the Cheyenne village at Wounded Knee in the Dakotas. The village was at peace with the United States and protected by treaty. The Cheyenne chief rode out to meet the troops. He carried a white flag of peace and an American flag. Nevertheless, he and his entire village were massacred by the American soldiers, their bodies suffering unspeakable atrocities. Later a grateful United States Government decorated Major Whiteside and 30 of his troops for valor.

There are hundreds of historically verifiable atrocities committed by American troops against subject Indian nations, perhaps thousands more lost to history. It is the Sand Creek and Wounded Knee massacres upon which the movie "Soldier Blue" is based. Ralph Nelson, who directed the film, said he made "Soldier Blue" in the light of Vietnam and Songmy. The same army. Different victims. And what a staggeringly powerful, magnificent film Nelson has created. "Soldier Blue" must be numbered among the most significant, the most brutal and liberating, the most honest American films ever made. It is a movie of great art and courage, and it is wholly appropriate that it is a movie, for as a *movie* it attempts to confront and break with the indecent complicity of the American film industry in a racist falsification of history; to destroy at last the phony myth of Cowboys and Indians, Good Guys and Bad Guys, which Hollywood has gleefully been embellishing and profiting from for half a century.

For once, it is not true that the victors inevitably write the history of the battle, for, with "Soldier Blue," the American Indian is able to commence the return to white America of the anguish and despair, the lamentable grief white America has laid upon him for four centuries. For an American to see "Soldier Blue" is to experience, I imagine, something comparable to what a German, a "good German", of decent sensibility, experienced when he witnessed the extermination camps opened after World War II.

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"Soldier Blue" tells a simple story. A troop of U.S. Cavalry ride through Indian country guarding a payload of gold. With them is Candice Bergen, who plays a girl who has been freed after serving as captive and "wife" to the Cheyenne chief, Spotted Wolf (Jorge Rivero). One of the Cavalry troopers is a lanky, gangly, All-American boy, with an oddly handsome face and a kind of clumsy, open, midwestern charm, played by Peter Strauss. The Cavalry is attacked by Cheyenne, massacred and scalped. Miss Bergen and Strauss escape and begin a dangerous trek across the hills in search of Fort Reunion. On the way they stumble into a hunting party of Indian youths, fight with one of them and, by a fluke, win. They also run into a gunrunner, Isaac Q. Cumber (Donald Pleasence), who takes them as prisoners for the Cheyenne. As they escape, Strauss is wounded in the leg. Miss Bergen nurses him to health, and in the process the two fall in love. Miss Bergen and Strauss reach Fort Reunion; from there the film moves ineluctably to the indescribable massacre of Spotted Wolf's village.

The pacing of the film, the editing, is excellent, and the acting, particularly that of Pleasence and Strauss, is remarkable, perhaps at points brilliant. However, it is Strauss who carries the film, because he acts as surrogate for us, the audience, throughout; and as our attitudes change, as our kneejerk loyalty to the white troops dissipates into ambivalence and then into outrage, as we learn that it was the whites who taught the Indian to scalp (the practice was begun when a scalp served as proof to collect bounty for a murdered Indian, as one collects bounty for a dead animal), that it was the whites who dismembered bodies to make tobacco pouches from their parts, and as we witness the massacre, it is through Strauss's eyes we see, and through his terrible conversion, his radicalization if you will, that we understand.

The massacre: the last portion of the film has been criticized for being too brutal, too honest. I do not think that it went far enough. There is a conscious holding back, a hesitancy to fully enliven the Indians, to give them individual character. The only one we are given any knowledge of is Spotted Wolf, and he is too beautiful a man to be real. And yet that is good, for when he falls, it is magnificence brought low, it is nobility destroyed.

I have only one strong complaint against "Soldier Blue," and that is the epilogue where we are informed that the American Chief of Staff condemned the massacre at Sand Creek, decades after it occurred, as the greatest atrocity in the history of the American Army. Why the epilogue? My guess is that the backers of the film, as backers will, insisted on this cop-out. And that is what it is, a psychological device to let the audience off the hook, to enable them to see the massacre as an exception, a horrible mistake acknowledged as such by its perpetrators. It is there to allow them to dismiss Sand Creek, to forget that it was a forerunner in a line of American-directed massacres running from before the Civil War (when Sand Creek occurred) through Dresden and Hiroshima into Vietnam. It is to make them forget that very little has been learned by us.

I think we need to face our violence more openly within its historical context; we need to face it as it was and is if we are ever to overcome it. It is not Indians who find "Soldiers Blue" too violent. It is whites. I went to see the film with Tom Seligson, who is writing about Indians today, and with several of his Indian friends. Tom and I were made uncomfortable by the movie, unnerved by it. It was difficult to accept. But the Indians: one of them said to me, as we left, "You whites never learn to share the country you stole with us, or with anybody. Maybe now you'll start to share what it cost." What it cost was other peoples' blood, and "Soldier Blue," in its shattering violence, for a moment snaps the deceitful armor of white "history" and lets blood run through. It is painful to witness. But it is necessary.

If you don't like it, do something about it.

An American Indian argues for a new America like the old America

We Talk, You Listen

New Tribes, New Turf.
By Vine Deloria Jr.
227 pp. New York:
The Macmillan Company. $5.95.

By DAVID CORT

The New York Times Book Review

September 13, 1970

The Red Indian in America has a tremendous forensic advantage, if he will take command of the dialectics. Every other minority outnumbers him, but he is the Original Man, the proprietor, the human equivalent of the buffalo and the passenger pigeon, and now the bald eagle, osprey, peregrine and whooping crane. He is in the literature, in "The Last of the Mohicans" and "The Last of the Curlews."

He is in perfect position to arbitrate the current American "revolutions" and, indeed, to re-evaluate American history — "when does it start, from whose point of view is it to be told, and what does it really mean?" Vine Deloria Jr., is a respected young Indian activist, of the Yankton Sioux tribe, who got started with "Custer Died for Your Sins," a successful attempt to even the score on the Indian side, ridiculing whites who claim Indian blood (I do) while himself admitting to white blood.

In "We Talk, You Listen," he has plunged into the whole minority fight, and immediately made more sense than any other minority spokesman. His solid and unassailable matrix is a championship of the group as group. For it was discrimination against the group that led to protest by, and progress for, the group. He need hardly defend the durability of the group by citing the Jews (4,000 years), the Acadians of Louisiana (400 years), the French-Canadians (400 years). In the current group renaissance we see the rise of Swahili, tribal Indian languages and religion, and French in Quebec and Louisiana. The Black Muslims and the Amish of the Midwest have virtually created their own nations, the latter unreasonably persecuted by bureaucrats. The hippies, a larval group, have become the most numerous new landowners in northern New Mexico. From such data Deloria slips perhaps too easily into the conclusion that the group in America is achieving sovereignty and that the whole society must find a way of dealing with "group rights" as with the "more abstract" rights of the individual, that is, those concretely guaranteed in the United States Constitution. He suggests treaty-covenant relationships by which the group would agree to police itself on a moral basis — presumably its own morals and its own police.

Any lawyer will see this as a hair-raising innovation in American law. But it must be read in the context of "Custer Died for Your Sins," in which Deloria tells of precisely such treaty relationships with the Indians, and the story of their repeated infringement by authentic black hats, in the Congress, Department of the Interior and Corps of Engineers, all diagramed in shocking specifics. The surrender by treaty of vast areas of land to the whites cannot of course be matched by Negroes, Mexicans, Chinese, hippies, et al., and so the Indians, as a group, are unique in America and certainly in the world. (The Russians have no such treaties with the Siberian tribesmen.) But a philosopher, preferably a Red Indian philosopher, is still needed to settle permanently the Indian's status in America.

Deloria magnanimously offers to extend this status to the other minority groups. How any comparable treaty status can be conferred upon the 20-million black group, the migrant Mexican group, the commuting Puerto Rican group, or the ephemeral hippie group, is something for lawyers to debate. But, I repeat, it is an intelligible and logical proposal, with precedents. Some blacks have indeed demanded that they be given the equivalent of the Indian reservations, but there is no black tribal organization to make such a treaty with the Federal Government.

If the Southern states had presented this group rationale in 1860, perhaps the Civil War could have been avoided, and the slave-owning group might have been allowed to police itself on its peculiar moral basis. The group idea takes America on the flank. The Constitution is lamentably not concerned with tribal self-expression, but only with guaranteeing the individual against tyranny by other individuals, by the state, or by groups. The key word has always been freedom, and America has thus developed an infinite variety of talents. An effective group would impose its own sort of tyranny on its members, as that "alleged" murderer, Charlie Manson, seems to have done in California. Any group's police could enforce its own tyranny within the group, as indeed the Mafia does now. As Deloria says, there have always been groups in any human society, but their frustration is precisely the purpose of the Bill of Rights.

If the group guarantees constitutional rights, the members will enjoy both individual rights and group rights, and be one up on ordinary citizens. Therefore, the other citizens will form their own groups. I have heard a steelworker foreman tell me that, with one phone call, he could have 50 big men in the saloon, and I am disposed to believe him. He had a group, so far invisible to Mr. Deloria, but waiting for him.

Deloria proceeds to the mess white industrial civilization has made of the American habitat, and there can be no answer. The old Indians laughed at the idea that man could sell land. "Why not sell the air we breathe, the water we drink, the animals we hunt?" The white urbanite, he says, does not yet realize that only the natural world keeps him alive, and he cites a Brussels conference as predicting "the end of life within a minimum of 35 years," mostly on the basis of galloping destruction of the atmosphere. He names vast forests near industrial areas that are dying or dead.

Outraged as I am at what the white man has done to the American habitat, so far with no sign of relenting, I can see that an Indian's horror must be traumatic, dwarfing mine, for he had always remained in perfect balance with the habitat, and revered it. Deloria proposes a vast replanting to restore America to something near what it was in Indian times, for plants clean the air, and a return of deer, buffalo and antelope to the plains. Welfare people would be resettled in the reforested areas, and live splendidly by hunting and fishing. (Already a hint of tyranny. Why not call it Siberia?) Instead some poor children in Mississippi eat red clay while the Department of Agriculture hoards its storehouses of food.

His challenge to white society is a choice between neo-tribalism (his version) and neo-feudalism (his description of 4,000 years of Western civilization). At the present rate of crime, "people will only be able to go about in the urban areas in gangs, tribes if you will. . . . For the white man even to exist, he must adopt a total Indian way of life." "It is very dangerous to be alive today. That a new religion is rising is certain." He has a curious but inconclusive insight here in that assassination among black leaders is restricted to religious champions: Martin Luther King Jr. and Malcolm X.

He adduces that America is afraid of the new religion.

From long familiarity, he is entirely contemptuous of liberals. He believes that when Humphrey gave the black Mississippi Freedom Democratic party delegates at the 1968 Convention only "token" representation, the liberals were ruined. White liberal administrators reject minority leaders who do not wear sunglasses, do not believe in "confrontation" and do not "tell it like it is" (read demagogue).

Whatever America may do about the group or tribe, he says, it is here. The black Conservative Vice Lords of Chicago own eight nonprofit businesses, shaming white capitalists. This concept of property held in common by the tribe or community is the Indian system. The hippies' communes also practice it. He concludes, somewhat dubiously, that the individualism aspired to by the United States Constitution is over-optimistic, unsuccessful and stagnant, as compared to this "new individualism" within the group.

"A Comanche Village", painting by George Catlin.

Books of The Times

A Dirty Story, Well Told

By JOHN LEONARD

THE CONQUEST OF THE INCAS. By John Hemming. 641 pages. Illustrated. Harcourt Brace Jovanovich. $12.50.

Writing from a 16th-century point of view, Miguel Agia observed: "The Spaniard and the Indian are diametrically opposed. The Indian is by nature without greed and the Spaniard is extremely greedy, the Indian phlegmatic and the Spaniard excitable, the Indian humble and the Spaniard arrogant, the Indian deliberate in all he does and the Spaniard quick in all he wants, the one liking to order and the other hating to serve." It's a comparison impossible to fault, especially in view of the evidence John Hemming has marshaled in this excellent retelling of the old bloody story of Peru. Mr. Hemming — historian, explorer and member of the Royal Geographical Society — takes us from the establishment of the conquistadores at Cajamarca in 1532 to the beheading of Tupac Amaru, the last great Inca lord, in Cuzco 40 years later. What a difference 40 years can make . . .

Mark Gerson
John Hemming

It began with 6,300,000 Peruvian Indians under paternalistic Inca rule, to whom money, personal property, writing, horses and swords were unknown. It ended with 1,800,000 Peruvian Indians under Spanish colonial rule, where they learned about forced labor, the forcible resettlement of populations, smallpox and famine. The Inca storehouses were ransacked, their sun-temples looted for gold and silver, their women raped and their men slaughtered, all for the greater glory of God and with the permission of the Pope, to Christianize the New World heathen.

The Measure of Colonization

That the Spanish colonial administrators had very little racial and no sexual prejudice, unlike their Northern European counterparts; that they stopped short of slavery; that their wives wept on Cuzco balconies as Tupac Amaru was led down the street to his public execution; that in modern Peru a large mestizo population flourishes and most people still speak Quechua—only goes to show how very relative is the scale by which we measure colonial decencies. The Pizarros were for the most part louts, courageous louts certainly, but louts nonetheless, employing torture and treachery in the service of greed, while academics and clerics argued about how much torture and treachery was permissible to save the barbarian soul.

Mr. Hemming grinds no ideological ax. "The Conquest of the Incas" is not written in anger. It is distinguished by an extraordinary empathy, a feeling of one's way into the minds of 16th-century Spaniards and Indians. His portrait of Manco, the Inca lord who led two nation-wide rebellions against Spanish rule and organized the exile state of Vilcabamba, is particularly compelling. Having survived repeated defeats and betrayals—Incas were slow to learn guerrilla tactics, reluctant to attack at night, fought too often on plains where their Bronze Age weapons were useless against horses, armor and Toledo steel—he was murdered by seven Spanish renegades whose lives he had saved. Cautious but dedicated, Manco disproves the historical bad rap on the Incas: They did resist; with better strategy, they might have won.

Inca Lineage Is Traced

Also absorbing are the portraits of the Pizarros and Francisco de Toledo; the accounts of civil war between Inca families (exploited by the Spaniards) and between Spanish adventurers (not exploited by the Incas); the founding of Lima (only one Inca ever saw the city that is now Peru's capital) and the conquest of Quito. Mr. Hemming's study of Spanish colonial policy and administration is exemplary. And his method—to tell the tale through eye-witness reports and quotations from documents of the time, insofar as it is possible, with references tucked away in appendices at the back of the book—permits the drama to unfold with remarkable authority. We are obliged to live those 40 years.

He is at pains, as well, to trace Inca lineage in succeeding generations, and to assert—against Hiram Bingham—that Espíritu Pampa instead of Machu Picchu is the location of Manco's "lost city of Vilcabamba." He is as convincing on this point as he is on all of his major contentions, which is to say, I believe him. His graceful prose, his industry, the maps, the photographs, the line drawings and the sensible scheme of notes add up to a handsome and provocative book.

It will not replace William Hickling Prescott's "History of the Conquest of Peru" as a literary document, but an enormous amount of new evidence has become available since 1847. It will not altogether satisfy our various appetites for myth—Latin America as Eden before the fall; colonialism as Christ on top of a trolley full of good works and material aggrandizement; the Jacques Soustelle sort of vaporizing about primitive minds and repressive civilization, etc.—but it seizes hold on the imagination. It tells a dirty story. It makes you wonder why. It should be read.

David Courchene. Tough. Fair.

The Magazine Globe
November 21 1970

BY NEIL LOUTTIT

AN HONORARY DOCTORATE in law hangs on the east wall; on the west a sketch of Indians in native habitat. These are extensions of the man who sits between them. David Courchene: Indian leader, Indian politician, Indian administrator.

It is only three years since Manitoba Indians decided to wrest their destiny from the bureaucracy in Ottawa. The dormant Manitoba Indian Brotherhood was resurrected—by the Indians—and Courchene was elected president.

FORT ALEXANDER Indian reserve sprawls along the Winnipeg River about half way between Pine Falls and Lake Winnipeg. There's a cluster of new houses, an arena, a school and a new church that form a townsite, the nucleus of the reserve. Older houses are scattered haphazardly along Highway 11 and a little Anglican chapel is tucked away behind a pine grove.

Home for Courchene. It was at Fort Alexander he learned the value and the price of being an Indian. And the lessons he learned at Fort Alexander have touched all Manitoba Indians.

He first encountered white society in Pine Falls, a rugged little town, almost owned and operated by Abitibi Paper. White people came from Pine Falls, Indians were from the reserve. Dave Courchene was an Indian.

"I went through a process where I saw a restaurant where I was only allowed to sit on one side. And at the local theatre there was one side for Indians. You can talk about the Southern States, well, I've seen it here in Canada."

Hostilities were part of Courchene's early life. His formal education ended at Grade 8 in a reservation school operated by the Catholic Church. His experience with the "missionaries" has left a sour taste.

"I went through the Christian conversion competition. We were Catholics and went to a Catholic school. Often we couldn't associate with Anglican kids. Yet, the priests called us les sauvages. We're Jesuit killers, you know.

"Life was tough, a struggle to survive at times. But I was taught by my parents to be proud, proud of what I was. I always have been proud to be an Indian, even when education was telling me that I was inferior."

At 14 Courchene was doing a man's work, swinging an axe from dawn to dusk in a logging camp. The pride of earned achievement touches his voice. "I was just a kid. I was so tired for the first few weeks that I couldn't eat supper. I just flopped out on my straw mattress. And that's all it was, a straw mattress on the floor."

Then Courchene turned to trapping and fishing for a living. And there was always the annual wild rice harvest that provided a little income during a good year. The cold, solitary trapline treks gave Courchene time to think. Free enterprise prices he received for his furs gave him reason to think.

Faced with the responsibility of a young family, Courchene left the traplines and fish nets for a steady monthly income at the Abitibi paper mill. He became a heavy equipment operator and an executive of the union. He learned tactics of frank persuasion, tasted equality in the white world.

"When I started, I believed that all people were against me, that's the way my community had taught me, that's the way my community had developed. But I met some really good white people with whom I could identify and I guess that's why I didn't develop some of the deep hostilities.

One of Courchene's admirers is Indian Affairs Minister Jean Chrétien. Although Chrétien managed to tap the wrath of Courchene and his brothers with the infamous white paper, he says Courchene is positive and in no way doctrinaire. There is no confrontation for the sake of confrontation. Courchene prefers results rather than a fight. He is legitimate, says Chrétien.

"He has realized his political strength at the provincial level and uses it very skilfully. He has been able to get Schreyer and the province to participate in programs when normally a provincial government would try to hide behind the constitution."

Chrétien relates one meeting in his office when Courchene brought Schreyer with him and then tactfully played both governments. Courchene went back to Winnipeg with an agreement to set up Manitoba Indian Development, a federal-provincial scheme to pour $15-million into economic development on reserves.

"He's a hell of a breakthrough for the Indians. He's very tough, but very fair."

The church and the legal system have also been targets for Courchene arrows. In 1969, the Anglican general synod went Indian and invited Courchene to speak. The Anglicans had to turn the other cheek. Christian paternalism and the competition for souls have divided Indians. The church must forget about Christian Indians and saved souls and put its efforts into promoting understanding, starting with itself.

And jails in Manitoba are debtors' prisons for Indians. Many are sentenced for minor offenses and because they cannot afford the fines they go to jail. Many Indians wouldn't be in jail if they had proper legal counsel. And that's why Courchene is an advisor to the emerging Manitoba Legal Aid.

RED POWER? Courchene doesn't like the term. It's a white man's phrase and bears a connotation of violence. He prefers involvement.

Militancy. "If you define militancy as destroying people by a subtle means, then there has been militancy against the Indians for all these centuries. The kind of militancy I see right now is Indians identifying the injustices that have taken place. I can see areas in Canada—northern Ontario and Manitoba—where there will be marches very shortly . . . within a year."

Participatory democracy. "It's only a word. Society today is a might is right society. I never kid myself, the only reason we organized was to have that power to participate. We organized for the specific purpose of power . . . that is the way we will participate."

The victories and the achievements that Courchene and the brotherhood have tasted are just a beginning. "There has been a psychological breakdown of our people from the pressures of the larger society . . . It's going to be a long, tough process for some of our people to live through."

Courchene says the Indians have been stereotyped by the white society's habit of discrimination. Indians are looked upon either as noble savages or drunken, lazy people.

"We're human beings and we're striving, by whatever means available to us."

At convocation at the University of Manitoba, Courchene, an Indian with only Grade 8, takes his place beside the Ph.D.s. He is the first Indian to receive an honorary doctorate of laws from the University of Manitoba.

Dr. Hugh Saunderson, president of the U of M clears his throat. "The Indian people of Manitoba have found among themselves a man with a sense of purpose who has faith and trust in his own people's capabilities. He has been able to instill once again a sense of pride and confidence in a people who had lost their sense both of strength and hope . . ."

A RAINY DAY IN THE PAS, Manitoba. The town has the appeal of a pot of cold porridge. Faded paint and stucco seeks the dismal companionship of the many shabby little shacks. Even the large Catholic church doesn't look real.

To the Chamber of Commerce, The Pas is the Gateway to the North. To the Indians it is a dead end, the epitome of the Indian's position in society.

A wet platform in a soggy field on The Pas reserve. Courchene dons an Indian headdress and tells Queen Elizabeth what it is like to be a Canadian Indian.

"It is with sorrow that we note that the promise of peace and harmony, of social advancement and equality of opportunity have not been realized by Indian people. We would ask that you see for yourself the results of a century of deprivation and ask that you advocate on our behalf to your loyal ministers, the need for greater understanding on their part, the need to provide for greater participation of Indian people in the decision-making process of our society . . ."

Red Power. The new Indian. The story flashed around the world. A wily politician, Courchene had used the royal visit for his own purpose. Or, was he only trying to jolt Canadians to reality?

Now his face is stony solemn. He sits in his large swivel chair and defends his speech to the Queen, as a judge might explain a sentence. The monarch should hear the truth, not a hollow welcome

In his welcoming speech to Queen Elizabeth, Courchene didn't mince words

by LISA HOBBS

It DOES happen here

> 'Every time we turn around we have to face this image—that as soon as an Indian gets his first pay he will get drunk and won't go back.'

"The only 'typical' Indian is the stereotype in the white person's mind," says Mrs. Katherine Henry who came here from the Yukon with her husband Norman, and seven children three yea ago.

"But being an Indian does make it harder. Every time we turn around we have to face this image — that as soon as an Indian gets his first pay he will get drunk and won't go back. Well, there are some irresponsible Indians. But why do they spoil it for the rest of us? There are irresponsible whites too, but they don't spoil it for the rest of the whites."

This stereotyping of the Indian as shiftless and irresponsible appears to be the greatest burden that all native Indians face when they come into the city of Vancouver.

Results in human terms appear to be so subtle and all pervasive that there is no chance whatsoever for the Indian in present day Vancouver to be accepted as an equal human being.

The problem in obtaining suitable housing illustrates the realities that so many people deny—that large scale discrimination does in fact exist.

Some individual landlords admit to it.

"I just won't let my places to Indians," one told me. "They drink and they bring all their relatives in."

As a body landlords deny discrimination. But the fact is that there are scores of empty apartments in the West End at prices lower than what some Indians are paying for ramshackle, rundown tenements.

But one rarely, if ever, sees an Indian family living in an upper middle-class district. For the Indian, no matter what education he achieves or income he makes, appears to be excluded by ethnic origin.

In the matter of employment, rampant discrimination appears to exist. There are 4,500 to 5,000 Indians living in Vancouver and its outlying districts. If national averages hold true, half of these are under the age of 16. Many, however, are young single men here to upgrade their education or to seek work opportunities. This would mean an Indian labor force of approximately 500 workers, male and female.

What jobs are open to them?

There are no Indians in the Letter Carriers Unions.

- There is not one Indian in the Vancouver Police Force.
- There is not one Indian in the Vancouver Fire Department.

There is not one Indian in the Retail-Wholesale Department Store Union.

- There is not one Indian in the Office Workers Union.
- There are an estimated six Indians in the Operating Engineers.
- There is not one Indian in the Electrical Workers Union.
- There is not one Indian in the Hotel and Restaurant Employees Association.

Union officials, who provided these figures, denied that there was any discrimination.

"I know the Post Office has hired Indians," said Ray Andrews, field representative of all Letter Carriers in B.C. "Don't you remember during the 1966 strike there was even a picture of an Indian carrying a letter? I know one particular lad who was an outstanding letter carrier."

An official of the Office Workers Union said:

"I've frankly never thought about it before. We have Negroes, Chinese and East Indians and I'm sure if a qualified Indian came along he or she would be hired just like anyone else."

Discrimination

Cliff Rundgren of the Electrical Workers said that as far as he knew there were no Indians in the union and he intimated there probably wouldn't be for a long time "as we already have over 300 journeymen who are unemployed."

Said John Squire of the Retail-Wholesale Department Store Union:

"I don't know any Indians in the Vancouver local.

"Our agreements don't control hiring. That is, the employee first gets the job and then we take him or her into the union. It's like that with the Office Workers, too. I think without any doubt there is discrimination.

"You just don't see Indians working in places like banks or department stores. The banks started hiring Orientals only five or six years ago, that's how far behind the times we are in the matter of racial equality."

Squire said that he felt the situation was worse in some ways in Vancouver than in the States.

"At least they've faced it down there and are trying to do something about it. We just pretend it doesn't exist."

As far as could be determined, there is a grand total of two Indian girls employed in Vancouver banks, and four office girls.

The situation within the B.C. Hydro Building is typical. There are 1,400 employees, and apparently no Indians.

Al McDowall, personnel manager, said that the question of color did not enter into it.

"Our hiring standards are simply higher than others," he said. "Color aside, my job is to hire the best person for the job."

There are Indians employed by B.C. Hydro elsewhere and in capacities other than clerical or executive work.

There was a second factor in operation.

"The Indian is very shy," he said. "He is not aggressive: he won't fight for a job the way a white man will."

Butch Smitheram of Manpower, who is on the board of the Indian Eskimo Association, the Indian Center, and the Human Rights Council of B.C., agreed.

"If the qualifications of the white man or woman are questioned, he or she will bounce right back and state their abilities with confidence. 'Just give me the chance,' he will say, 'and I'll show you what I can do'. But if the Indian is rebuffed in any way he or she will just quietly go away."

I asked Inspector George Moore of the Police Academy and Inspector Ian McGregor of police personnel why there were no Indian policemen.

Both were adamant that there was no question of discrimination.

Few Indians applied and those who did were washed out by the educational and physical requirements. Grade 12 is a basic minimum requirement.

It was suggested that cultural circumstances rather than lack of intelligence strongly mitigated against many Indians finishing Grade 12. Would the Training Board consider lowering its admittance standards in the case of Indians attempting to upgrade their position?

Inspector McGregor said no. If anything he would like to see the standards raised. To lower them for Indians would be a form of discrimination in reverse, he said.

I spoke to Andrew Charles about the overall employment situation. Charles is 39, unmarried, and lives on the Musqueam reserve in the Point Grey area. He is one of the two Indians employed by the Post Office.

"It won't do any good to rouse public sympathy. Nothing will make any difference until the public begins to realize that there is no typical Indian, and that the Indian who is drunken and irresponsible has become that way because of factors that can be traced back to his childhood."

I asked Alvin McKay and Lorna Williams about some of these factors. McKay has been school principal on the Indian Reserve at Greenville on the Naas River 100 miles north of Terrace for five years. Miss Williams is a co-ordinator between the Indian community and the public schools of the Howe Sound School Board.

"There is a great deal of sincerity among those who teach Indian children, but often no knowledge whatsoever of their culture," said McKay.

"Some teachers still have the attitude 'He's an Indian and therefore doesn't know as much as the white children' and this reflects in the image they project onto the children to the point where the child forms a second-rate self-image.

"In the far north, almost all the children speak their own language and sometimes come into school unable to speak English. We have sounds the English language doesn't have, and the English language has sounds we don't have, for instance, the 'sh' sound. When the Indian child has difficulty pronouncing 'sh', he is considered dumb."

Miss Williams said the white child was never or rarely asked to undergo the same experience every Indian child has to undergo as a matter of course should he or she go to high school. That is the sending of the child away to a boarding home, usually a white home.

"They come down here to Vancouver from a school of 100 enrollments and kids they have grown up with. They are put into a white home and enter a school jungle of 800 strange children, many of whom have different feelings about Indians. They are dropped into a world they don't understand with values and regulations that are foreign to them. Some rise above it, but many are defeated by it."

Dr. Art Moore, department of Educational Psychology at the University of B.C., and acting director of the Indian Education Resources Center, said Indian children were given standard achievement and IQ tests and their potential projected from it.

"There is no such thing as a culture free IQ test. Few whites know anything about the Indian culture — yet here we have a situation where the Indian child's future is to some extent dictated by a totally false projection."

The result — the white drop-out rate between grades one and 12 is 14 per cent, the Indian drop-out rate is 95 per cent. And by the time the Indian is 18 and ready to work in Vancouver, he has a poor self-image, inadequate education, and very little will to fight.

"I had one young man who was an excellent diesel mechanic," said Butch Smitheram. "He went through the full apprenticeship, took high marks in all his classes. He was morally very sound. But getting him a job turned out to be impossible.

"One company was very interested and asked me to send them a picture. I did and never heard from them again. He was quite dark-skinned and his face was pock-marked. He had put up an heroic struggle to get through and improve himself, but in the end he had to go back to logging."

Jim Kennedy, Telegram

Indian past a catalyst for progress?

By BASIL JOHNSTON

Mr. Johnson is an Ojibway from the Cape Croker Reserve on sabbatical from the North York Board of Education and an instructor at the Royal Ontario Museum department of ethnology. Following are excerpts from an essay he contributed to The Only Good Indian, edited by Waubageshig, New Press ($7.50 hardcover, $2.50 paperback).

IN MOST INSTANCES the symptoms of social ills are construed as economic in nature and origin; the solution advocated by politician and social scientist is the grant of housing, more welfare and obsolete training.

What is tragic is that the victims of economic and social injustices and inequities cry out for economic relief to alleviate their problems. That they should do so is both natural and understandable. But they have fallen into the same error as those who prescribe massive doses of good housing, leisurely living, and fancy diets to produce a satisfied mass of citizens. Thus, the prescription and the demand, as answers to problems that afflict Indian peoples, are predicated on the premise that economic solutions are the panacea to any kind of problem that attends mankind.

That is not to say that massive material assistance extended in the proper spirit and given in generous portions will not help an emergent or defeated nation to recover and prosper. Under favorable circumances and motivation vanquished and disconsolate people may overcome their impediments. But in all cases the assistance must be given in ample quantities; neither too little nor too late.

Demonstration of principle

The rapid recovery and prosperity of Germany and Japan after the Secqnd World War demonstrates the veracity of this principle . . .

The circumstances that enabled Germany and Japan to recover are not the same everywhere. Certainly the conditions that have been created for the Indians of the Americas are different.

Had material aid extended to the Indian peoples of America been ample, had the spirit of the benefactors been prompted by generosity, the recovery of the Indian people might have been as spectacular as that of Germany or Japan. But the assistance rendered by the governments of the United States, Canada and other countries has been parsimonious from its inception. Too often it came too late; too often, it was of the wrong kind . . .

Yet, even if aid had been abundant, it is doubtful that a renaissance would have been achieved. Four hundred years of continued cultural war had so undermined Indian morals that no amount of European largesse could overcome the impediment.

From the moment the European set foot on the shores of America the forces of dissolution and disintegration began their inexorable work of destruction. Through religion, commerce, politics, and education, the European sought to bring about the decay of the moral fibre of a people; for once the spirit of a people is destroyed, bodily and physical decay follow, until there is nothing left . . .

After the adventurers came the settlers . . .

What was formerly an individual practice then became goernment policy; both the settlers and their governments conspired and combined to appropriate Indian land. The armies and militia forcibly removed Indians from their homes; destroyed game and hunting grounds; confined communities in concentration camps and later in reserves. The governments imposed petty administrators called agents to govern Indians and outlawed time-honored customs and rituals. They made treaties solemnly and broke them with impunity. The entire program was intended to make the Indians economically and politically dependent on the white man's government. . . .

As the settler, soldier and statesman robbed the Indian of his lands; the missionary, of his religious tenets; the educator dispossessed the Indian of his culture, honor and good name. Anxious to justify the conduct of their compatriots and to enhance the European's honor and image, historians depreciated Indian accomplishments. In concert with historians, sociologists created the drunken, unreliable, lazy, cruel and treacherous Indian, an image

—From the Imperial Oil Collection

General Isaac Brock meets Tecumseh at Amherstburg: chief tried to unify the tribes.

that has been perpetuated by radio, television, screen and theatre. The attempt to deprive the Indian even of his honor was partly successful.

Divested of his lands, religion and reputation; deprived of his leaders; placed on reservations which were for the most part unproductive, and, finally, made dependent on governments, the Indians felt their moral and physical vitality draining away . . .

When reserves were initially established, the game and resources were sufficiently abundant to serve and maintain the Indian and his community in a state of some economic independence. But in a short while, buffalo, bird and fish became scarce. What made matters worse was the fact that, too often, Indian communities were located in economically stagnant regions . . .

Poverty set in. For most, it was a false but constant companion through life. Because of malnutrition the infant mortality rate became the highest in the land, eight times the national average; because of malnutrition few Indians could look forward to a full life of three score and 10; most would never see 45.

Besides insufficient food the Indians had inadequate clothing. To the older generation it mattered little that coats, shirts, and trousers were patched or that it was clothing no one else wanted; but it mattered a great deal to the young attending integrated schools . . .

As he was poorly fed and clad, the Indian was poorly housed. Sixty per cent of Indian homes consist of three rooms and less; few have indoor plumbing. Too many are incapable of providing shelter, comfort and privacy which are prerequisites for study, good health and contemplation.

Lack confidence

Where other men and children can look to the future with confidence, the Indian cannot. Close to 50 per cent of Indian families subsist on less than $1,000 annually; another 25 per cent must struggle on an income less than $2,000 per year. Unemployment is 10 times the national average and more than 40 per cent must depend on welfare for existence . . .

Unable to feed, clothe and shelter his family adequately; unable to secure any but the meanest and lowest paying jobs; unfamiliar with a strange language and unacquainted with alien customs, the Indian became discouraged and dispirited. Men and women turned to alcohol and families disintegrated. The children of broken and unhappy homes were often consigned to Residential Schools where they were far from their parents, their friends and their homes . . .

The malaise spread from family to community; estrangement from family found concurrent alienation from community. Induced by a sense of shame and incompetence many Indian men and women neglected their language, history and culture . . .

The malignancy that prevents growth and inhibits the regeneration of Indian confidence in self and in others is distrust. This must be removed. Once it is removed, Indian economic, social, and intellectual renaissance will accelerate. Before this occurs, the Euro-American must undo what he has done.

Economic aid needed

In addition to giving massive economic aid, the Euro-Canadian through his government must honor and abide by the treaties his ancestors made with our people . . . Over the years Canadians by their governments have surreptitiously abridged these treaties. To the Indians broken treaties represent a breach of trust and a betrayal of faith . . .

While many Indian people became discouraged and dispirited over the centuries, fortunately some still retained their strength with resolution. And if there is a stirring, an awakening at the present day, it is because these few have retained sufficient pride to enable them to express confidence . . .

But before the Indian people can move forward and break down economic, social and political impediments, the mass of the people must first overcome their want of confidence.

The power to heal and the capacity to use that power resides in the will and intelligence of those who wish to heal. Only by seizing initiative, making decisions and mastering difficult matters is success assured . . .

Along with the confidence produced by achievement there will develop a pride and feeling of worth. From this will emerge independence. When this occurs, economic emancipation will have arrived and it will be accomplished by Indians through their own talents and efforts . . .

Wendell Phillips once said that races love to be judged by the great works and renowned men they have produced. If men prefer to be judged in this fashion, and, again, if such standards indicate validly the worth of men, then they ought to be used in relation to the Indian. What are some Indian accomplishments?

In architecture the Incas, Mayas, Toltecs, Aztecs planned and constructed temples, pyramids, observatories, aviaries, bridges, causeways, houses, ball-courts, plazas, and fortresses. While some were rude and simple, most were distinguished by beauty, strength and precision seldom exceeded anywhere else in the world . . .

To have constructed bridges, highways, temples, pyramids and canals with precision presupposes a superior knowledge of mathematics. Eight hundred years before any other people knew or used the zero, the Mayas of Yucatan had worked out the concept of the zero and used it in their computations . . .

The Indian was many things, mathematician, city-planner and builder, engineer, astronomer, governor, empire builder, warrior, surgeon, and artist. And in all these careers he excelled. But above all, he was a farmer. Here are some facts:

More than half of the foods that the world eats were developed by the farmers of the Andes and Central America . . .

The first dehydrated food known and eaten in the world was invented by the Peruvian farmer. Known as chunu, dehydrated potatoes could keep for many years.

Increased arable land

The Andean farmer was a soil creator. He terraced the mountains to increase arable land, transferred soil from other quarters to locations where it was needed.

He used fertilizer called guano to invigorate his fields and to ensure that they continued to yield crops indefinitely without depleting the soil's chemicals.

He knew and practiced irrigation . . .

Turn next to a second standard, "Who are the great Indians" by which races love to be judged, according to Wendell Phillips. In this area too, Indians are not deficient . . .

South America knew Pachacutec, probably the greatest Indian of the Americas, administrator, conqueror, law-giver, philosopher, and humanitarian . . .

Central America bequeathed giants, men such as Xolotl, Montezuma I, and in more recent times Benito Juarez, a Zapotec . . .

Of equal stature were the men of North America. Sequoia, a Cherokee who was practically illiterate, devised an alphabet for his people which in a short while allowed the majority of Cherokees to become literate.

Deganawida, a Mohawk, witnessing the destructive nature of internecine warfare, conceived, devised and developed the Five Nation Confederacy. Other men envisioning a confederacy among nations of the world have studied the concept of a league which was the brainchild of an Indian.

Tecumseh, a Shawnee, chief and warrior and defender of Canada, long sought to unify the efforts of several tribes to resist the encroachments of the settlers. He gave his life in defense of Canada in 1813.

Pontiac was an Ottawa. As chief, warrior, and statesman he was the only man ever to organize Indians into a cohesive unit for any length of time during the siege of Detroit . . .

Men like to be judged not only by the great men and great works they have fostered, but also for standards of courage, perseverance, and endurance. Indian people in addition to these attributes like to be known for magnanimity, fortitude and resourcefulness.

They have met these tests repeatedly. And as often as they have been tested they have brought credit to themselves. It is tragic for the human race and for the Indian people that the period of testing continues to this day . . .

For many years, Indians remained quiet, almost docile, but always resentful. But something is happening now; something new and marvellous. Gradually we hear the voice of the Indian, somewhat uncertain, somewhat angry, but assuredly growing stronger and more confident and more insistent. We feel his stirring . . .

Indians look to the past with sorrow and anger, yet with pride; sorrow because their ancestors endured too much; with pride because, when they look at Indian accomplishments and regard the galaxy of great men, and regard the merit of the race, they can look to the present with understanding and to the future with confidence and hope.

A first at Caughnawaga — teaching Mohawk

NOVEMBER 28, 1970
MONTREAL STAR

By DUSTY VINEBERG
Star Staff Reporter

THE Mohawk language is being taught for the first time in Caughnawaga schools — and just in time, as it may already be showing near-fatal signs of decline.

I first heard of the projected experiment — something new in modern Quebec although Indian languages are taught in reservation schools in other provinces — from a friend who had fallen under the spell of a McGill University linguist named Roy Wright.

The practical spur occurred, he said, last spring, when Indian Affairs Department officials in Quebec and Ottawa decided to accede to the pleas of Caughnawaga parents who for years had been requesting school instruction for their children in the native tongue.

Beautiful medium

According to Professor Wright, it is a beautiful medium for literature and has a large literary history.

Indian Affairs had been holding back, Gilles Lefebvre, the department's district superintendent of education, said in Montreal the other day, "because we figured French and English were taking most of our time."

But this year, "after further consideration," the department decided to start a program in the kindergarten and elementary schools and granted $5,000 — about a third of what was requested — for the program. The Band Council matched the sum, the project being one of several on which of late there has been unanimous agreement at Caughnawaga.

Other recent issues on which the Indians have felt virtually as one man were those of multi-confessional schools — all Caughnawaga schools now educate children of the Protestant, Catholic and Longhouse religions — and the question of their administration. They favored overwhelmingly the federal department of Indian Affairs over the provincial Department of Education and their desire prevailed.

Similarly, as a result of the parents' strong wish to have Mohawk taught in school, 125 nursery and kindergarten children at the Kawanaron kindergarten; 265 Kateri primary school youngsters aged six to eight; and 291 children aged 9 to 11 at Karonhianonha elementary started receiving 15 or 20-minute instruction periods three or four times weekly from native teachers when the schools opened in September this year.

None of the three teachers of Mohawk now active in Caughnawaga schools is a trained teacher. All are improvising, feeling their way.

Mrs. Mae Montour, who was "strictly a housewife — I never worked in my life" — got involved in 1961, at first reluctantly, when International Service broadcaster and Indian buff Gunther Michelson persuaded her to teach him Mohawk, which he says can be compared in difficulty, complexity and development to classical languages like Greek and Latin.

She contributed much of the material for a Mohawk-English dictionary which Mr. Michelson and Professor Wright hope to publish one day. It will be the first in English although two previous dictionaries exist, one dating from 1675 translating Mohawk words into Latin and French, and one into French alone compiled in the 1880s.

She and Karonhianonha principal Mrs. Velma Bourque are convinced the teaching is taking. The children follow Mrs. Montour home chanting snatches of Mohawk. And Mrs. Bourque says she has had many calls from parents happy to hear their children using conversational Mohawk, happy to pick up words and phrases from them and happy to hear the Indian tongue in the streets again "after such a long time."

Mrs. Bourque has been principal of Karonhianonha since 1966 and a teacher in Caughnawaga schools for six years before that. She says it has "long been my dream" to have Mohawk taught in the schools.

Now Canadian, she was born in northern Maine of Franco-American stock. Fluently bilingual herself in French and English, she demands: "How can you make a child proud he's an Indian if he no longer possesses his language or culture?" She adds that in recent years there has been a rebirth of interest in Indian culture at Caughnawaga and a desire "to really learn it before it's lost."

Mrs. Montour and even her brother Frank Curotte who teaches in Kateri primary school have a more difficult time instructing in Mohawk than, hopefully, they will have in the future, because the children they are teaching today have had no early grounding in the language.

But when the youngsters currently in Kawanaron nursery school and kindergarten reach them some years hence, it is felt things will be much different.

For these littlest children are picking up the language with astounding ease from Mrs. Josie Horn, a vivacious, motherly-looking woman who may not be laden with teaching diplomas but is recognized by all the other teachers as "a born teacher."

Though she rarely speaks a word of English, it is clear the children understand her. They are on the same wave length; they have absorbed the language almost, on their part at least, effortlessly. The born teacher confessed to having always loved children and to having taught Sunday school: "I never have any problems — I seem to be able to control kids."

Mrs. Horn says when she was a child, nobody at Caughnawaga spoke English until they went to school where they spent the first year just trying to grasp the language and sometimes — she's heard — being punished for speaking Mohawk. She says that even today, wherever a grandmother or grandfather is alive, the child speaks the Indian tongue but otherwise the language is dead to them.

And the reason: "The younger generation is losing it fast due to TV."

Mrs. Bourque is aware of other pressures against both the Indian and French languages at Caughnawaga: a number of children move back and forth between the reservation and New York with their families; even if they don't travel, most fathers find work in the U.S. and English exerts a strong pull.

In an interesting aside that at first seemed contrary considering his enthusiasm for the teaching of Mohawk in school, Professor Wright said he'd be perfectly happy "if they were all illiterate in Mohawk — but don't write that."

Extra

And then the linguist explained: "Reading and writing are an *extra* accomplishment.

"A language cannot be kept alive by writing alone. That's what a dead language is. A living language is one that's spoken."

He looks on the teaching of the language in school as important "not because they're going to be able to read and write it but because their parents' desire and determination to have it taught is a symptom of their commitment to the language. They feel this is the way it will be conserved but in fact it will be saved because their concern shows they consider it important and will speak it at home which is the way the language is *really* saved."

Mrs. Bourque is almost desperate to have the pilot project approved by Indian Affairs. More money is needed for texts and teaching materials.

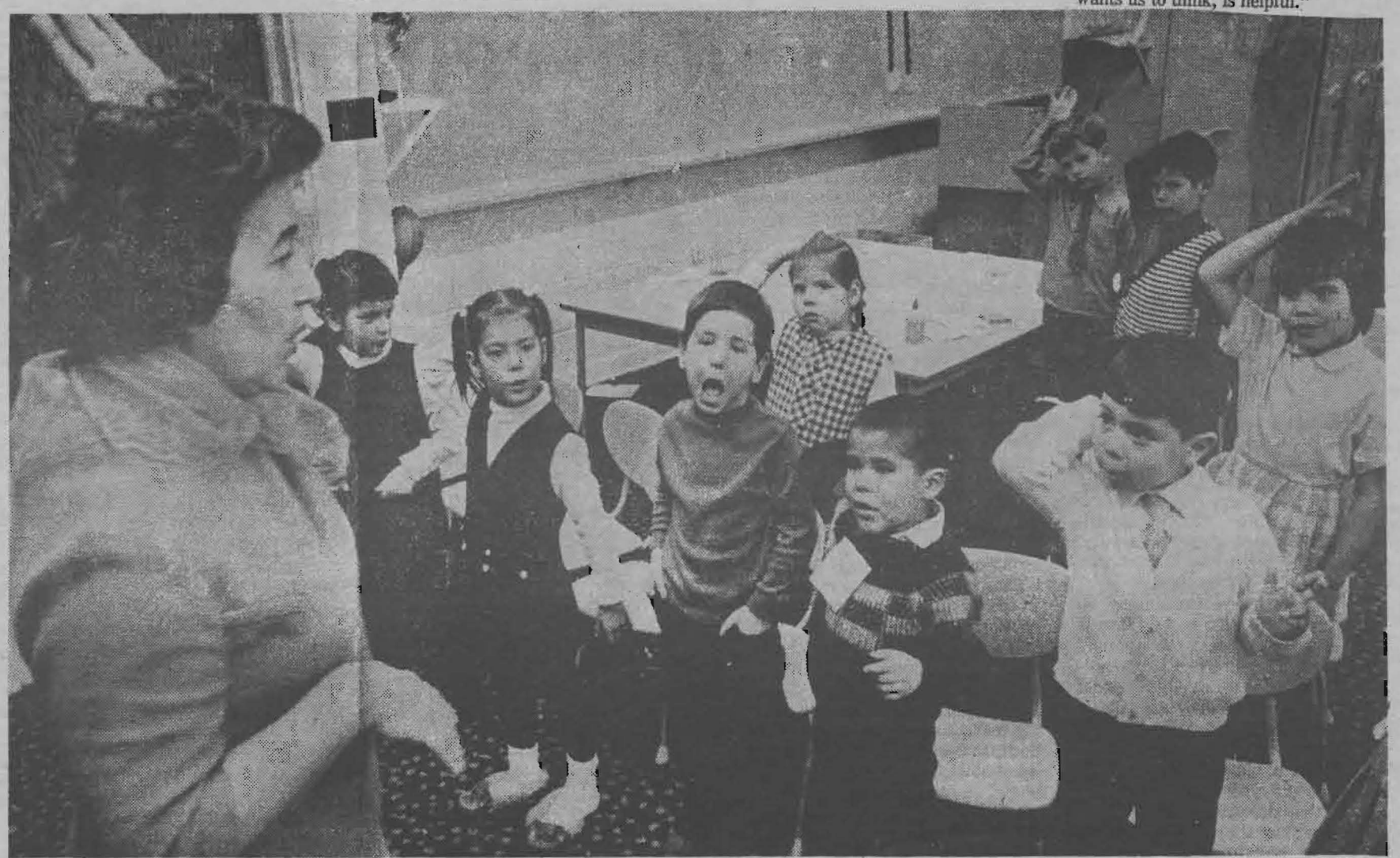
"It *must* work," she says. "The children have been receptive. It seems as if the ground was ready."

But perhaps the linguist should have the last word: "My interest," says Roy Wright, "is a butinsky, humanitarian interest.

"I like to see the underdogs getting their language across. I don't think of myself as a gadfly. But I think it's healthy for our overweening society to be taken down a few pegs.

"In so far as Canada goes along the path to the melting pot — well, I've seen the culture of the U.S.... and the path we've taken *away* from civilization upsets me.

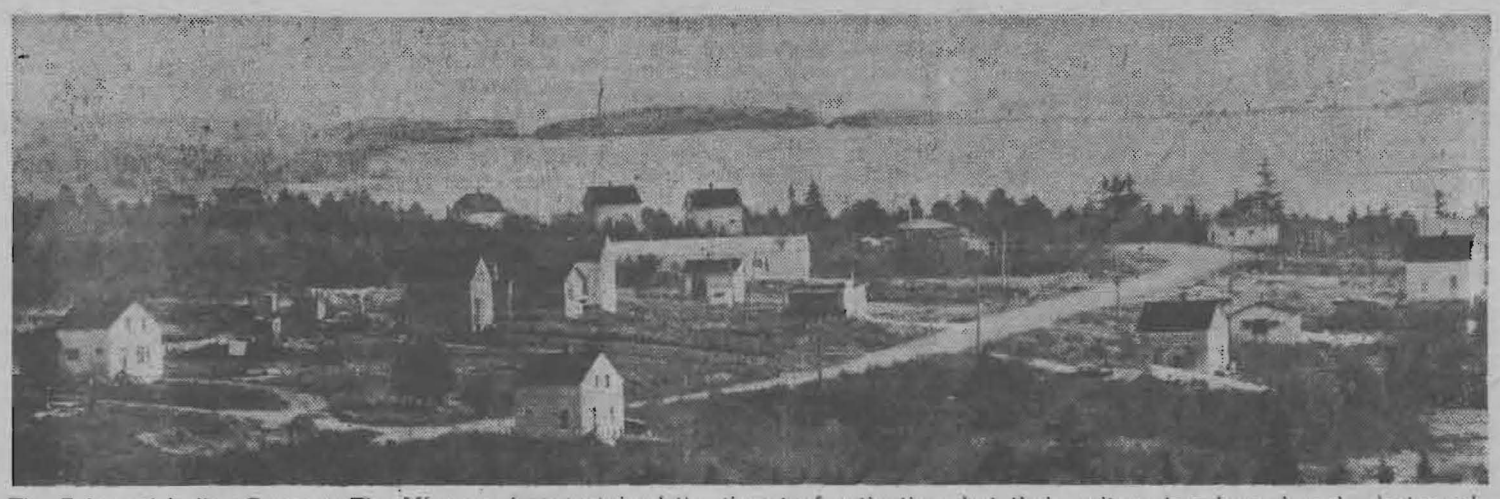
"Diversity, something that keeps us all from being gray and identical and from thinking the way somebody wants us to think, is helpful."



Staff Photo by Gordon Beck

Mrs. Josie Horn, with no diplomas but a born teacher, has young children understanding, speaking and singing in Mohawk after only three months.

THE GLOBE AND MAIL,
DEC. 2, 1970



The Eskasoni Indian Reserve: The Micmacs have survived the threat of extinction, but their culture has been largely destroyed.

Depression is not over for Indians

By RUDY PLATIEL
Globe and Mail Reporter

PICTOU LANDING, N.S.—At first glance it looks like a secluded, idyllic vacation setting with trees and the sun reflecting from the still, glass-like surface of the tidal lagoon.

There is no one in sight on Boat Harbor but it seems that someone should be fishing, or diving off a pleasure boat to break the stillness of the water.

But there is a peculiar odor in the air—like rotten eggs. And a closer look shows that the water is the color of maple syrup—and almost as thick.

Then Chief Raymond Francis of the Pictou Landing Indian Reserve points out that there are no fish in the water for anyone to catch. The fish can't survive in it.

There is good reason for the stillness in Boat Harbor—it's dead. It has been turned into a 400-acre open and stinking cesspool—courtesy of the former Nova Scotia Government.

The 26 families of this Micmac Indian Reserve, with the help of the Union of Nova Scotia Indians, are attempting to fight what has been done to Boat Harbor.

Boat Harbor, about seven miles from New Glasgow, receives about 25 million gallons of effluent each working day from the Scott Maritimes Pulp Ltd. plant. This is equal to the volume discharged from a city of 250,000 people.

Although the effluent comes from the Scott Maritimes plant, most of the anger is being directed at the Conservative Government of Nova Scotia that was turned out of office in October. In bringing the plant here, the Government agreed to assume responsibility for supplying water and of disposing of effluent from the bleached kraft pulping process.

For the Indians of Pictou Landing, there is the necessity of sleeping on the hottest summer nights with all windows closed because of the smell—and because in such weather swarms of gnat-like flying insects cover the windows.

A biologist says that the dead lake has become an ideal breeding ground for mosquitoes and other water-hatching insects because of the lack of predators to check them.

The Indians also have found that the paint on their houses is discoloring. Their white frame church is covered with dark streaks and blotches.

When the Indians complained, they were told by a Government official that the discoloration was the result of a reaction between hydrogen sulphide and the lead base in the paint. Use a non-lead paint, they were told.

This, however, didn't do much to allay their fears of what appeared to be a rise in bronchitis and respiratory ailments. As Chief Francis put it, "If it does that to the paint, what does it do to your lungs?"

His concern is shared by Dr. J. B. MacDonald of Stellarton, a member of the pollution committee, who wrote to the medical liaison officer of the Union of Nova Scotia Indians:

"Other physicians in this area, unsolicited, have told me that they are convinced that the emissions from the Scott stacks cause respiratory symptoms in children and otherwise healthy adults and increase symptoms in those with pre-existing chronic respiratory disease.

The Indians lost more than they had imagined when first told about the plan in 1965. The main section of the reserve borders Boat Harbor where the Indians once anchored their fishing boats.

The Indians received $60,000 under a 1965 agreement with the province as compensation for the loss of their riparian rights to Boat Harbor.

The $60,000 is in a trust fund at Ottawa and the band receives about $3,000 a year in interest which is used to help maintain the council hall and transport Boy Scouts and Brownies.

Chief Francis, a 39-year-old father of four, said that before the agreement was signed the Indians got the impression that if they didn't, the Government would expropriate.

They believed they were only losing a place to anchor their boats but what came was the smell, the swarms of bugs and the discoloration of houses.

It came almost like a cruel joke because when they were negotiating with the province, the Indians were taken to a pulp and paper mill in Saint John, N.B., where they were shown a plant discharge with no discoloration or odor. The Indians were told it would be the same at Boat Harbor.

"They promised that we could put trout in there and that the kids would be able to swim in it. But somebody miscalculated," Chief Francis said.

Prodded by the Indians, the federal Department of Indian Affairs and Northern Development has ordered an investigation. Since then the provincial Conservative Government was defeated in October along with the two Conservative members in the Pictou area—one of them Donald R. MacLeod, the minister responsible for the water act. The Indians are waiting to discover the position the new Liberal Government will adopt.

Allan Sullivan, the new minister responsible for the water act, has promised to look into the situation quickly.

Under the 1965 agreement with the Indians, the province promised to take "remedial action should a septic condition detrimental to the Pictou Landing Band develop in Boat Harbor." It is through this clause that the Indians hope to stop the pollution of Boat Harbor. They also contend that there is nothing in the agreement which allows the province to run the discharge ditch through reserve property.

In his home 200 yards from Boat Harbor, Chief Francis has time to ponder the effects of industrial progress that has given the Indians $3,000 a year, no jobs, discomfort and inconvenience—while at the same time transforming the tidal inlet, where he learned as a child to swim, into a dead body of water unfit for his children to enter.

The poverty on the reserves of Nova Scotia's 4,500 Micmac Indians blends into the general poverty of the Maritimes. Travelling Nova Scotia's highways, there is often little to indicate that one is passing through an Indian reserve. Most do not have any signs and, as is true across Canada, they are not marked as Indian reserves on road maps. The largest reserve in the Maritimes—the Eskasoni—is in Nova Scotia but most of the reserves are small, with 25 families or less.

There are few physical signs of isolation, but it is as real as if the reserves were fenced with barb wire.

Unemployment and welfare run from a low of 50 per cent (rare) to between 90 and 98 per cent (more common).

"The Depression is not over as far as the Indian is concerned," said Noel Doucette, 33-year-old president of the Union of Nova Scotia Indians.

"When 6.5 per cent of the Canadian population is unemployed, it's a catastrophe. But when 96 per cent of the Indians are unemployed, who cares?"

The Indians of the Maritimes are entitled by history to be at least slightly bitter. A government commissioner estimated in 1847 that the Micamac population had decreased from 15,000 in 1745 to 1,461—with about 961 living in Nova Scotia, excluding Cape Breton.

"Among the 961 the Nova Scotia proper, there were 79 births and 106 deaths. At this rate of decrease the whole race will be extinct in 36 years and that result is almost certain unless measures are immediately adopted to prevent it.

"In Nova Scotia the soldiers were ordered to spare the disaffected Acadians but to give the Indians no quarter—they were hunted like the wild animals of the forest."

The commissioner painted a dismal picture of what civilization had brought the Micmacs: dams had destroyed some of the best salmon and alewife fisheries and the best shore properties were occupied by whites—with the Indians at times being driven out by force.

Moose and caribou had become scarce, the result of forest clearing and attacks by settlers' dogs, depriving the Indians of a necessary staple. Herds of swine had consumed the shell fish on the shores and "to these may be added the actual driving back of the Indians into the interior woods, whither the food obtained by the prices of their baskets, or by begging, must be carried upon their backs.

"The reserves granted them are small and trespasses are committed with impunity.

"Almost the whole Micmac population are now vagrants who wander from place to place, door to door, seeking alms."

At the rate of decrease, the commissioner concluded, "the days of their arrival at civilization will be that of their final extinction."

But the Micmacs have survived and now their population is more than three times that in the 1847 report, but considerably less than when Europeans first arrived three centuries ago.

Today the welfare system has replaced begging but many still weave and sell baskets and the sound of someone pounding pieces of wood to produce the strips, can still be heard on a reserve.

The Micmac language is riddled with French words and phrases and the centuries of contact with Europeans have left the Indians with many French surnames.

Much of their culture, many of them feel, has been destroyed or lost.

But although welfare prevents starvation, it has perpetuated the isolation of the Indians from the mainstream of Maritime society. The reserves are small with no real economic base. Indians leave to take jobs for a while, even years, or simply to work in the potato harvests in Maine. But it seems no matter how long they are away, sooner or later they are drawn back to the reserve—to find opportunity for very little except welfare.

"That's the funny thing about it, they seem to always come back," said Roy Gould, chief of the Sydney Reserve inside the boundaries of the city of Sydney.

Because of its position, it has less unemployment and welfare than most Nova Scotia reserves—22 of 65 families are on welfare.

"A couple moved back last week—they'd been away for seven years," he said.

"There is some kind of security and lift in coming back I guess. It's not the welfare. I guess that after a while they come to feel that if they are going to have to live poor, they might as well come home and live poor."

Union president Noel Doucette chats as a neighbor shapes an axe handle.

North meeting discusses land rights of natives

By BOYCE RICHARDSON
Associate Editor of The Star

INUVIK, NWT — Representatives from many native communities in the Northwest Territories and the Yukon yesterday decided to send a petition to the prime minister insisting that no gas or oil pipeline should be constructed across their land before a "fair, just and legal settlement" has been made of native land claims.

They took this step on the last day of a four-day conference organized by the Arctic Institute of North America whose purpose was to sound out the people about suitable subjects for a research project about man in the north.

People came from communities through the Mackenzie Valley, from coastal Eskimo communities and a scattering of places in the eastern Arctic.

Though land was not on the agenda, the native spokesmen decided halfway through the meeting that they wanted to talk about their land claims and the depredations that are being made on their trapping and hunting grounds.

At one point the native representatives asked all observers to leave: they then decided to devote half a day to expressing their feeling about land and the need for political unity.

And it was from that meeting — a meeting charged with emotion and strong feeling — that the petition emerged.

"The native people advise the Canadian government," reads the petition "that strong measures will be taken from this day on to stop further pipeline and exploration development."

"The traditional fishing, trapping and hunting rights and natural use of these lands by the native people are being infringed upon. Until such time as the ownership and entitlement to the land of the Northwest Territories and Yukon by native people is recognized, and a fair, just and legal settlement is made, we insist that there be no construction of a pipeline across the land."

The subject had been introduced by Chief Charlie Able, from Old Crow in the far northern corner of the Yukon, one of the remotest Indian settlements in the country. He told them that it was proposed to run a pipeline across Old Crow flats, the grounds on which the Indians of that area hunt, to come within 15 miles of the settlement. He had been told by an Ottawa official that the line would be buried if it was for gas, and eight feet above ground or higher if it was for oil.

"The people of Old Crow are fighting against the pipeline," he said. "In Old Crow you cannot go and buy meat in the stores. Therefore the people have to go out hunting and killing caribou for food."

They were worried, he said, about the line interfering with the caribou migrations. The caribou move towards the Arctic Ocean from the south towards the spring and move through Old Crow flats around May. They calve on the coast and move back south in September. The Old Crow people usually take about a thousand caribou over the year. The pipeline would also be driven through the hunting grounds where they trap mink, marten, red fox and shoot moose.

"If the pipeline company insists on putting it through, the people should benefit from it," said the chief. He said he didn't understand the legal part of it, but he had hired three lawyers and would hire more if they were needed. He said he was taking the same attitude towards oil exploration, and he asked the other native people to back him up.

The chief's speech opened a veritable Pandora's box of emotion about the land, for there is obviously a strong feeling among these northern people that they are getting the rough end of the stick. This feeling was common to old trappers, young university students, middle-aged Indian housewives and natives working in government agencies. As Bob Charlie, an educated young Indian from Whitehorse said; "The original people of Canada have been cheated and lied to for years, they have lost everything they had, including their self-respect, and land ownerhsip is the last thing we can look to."

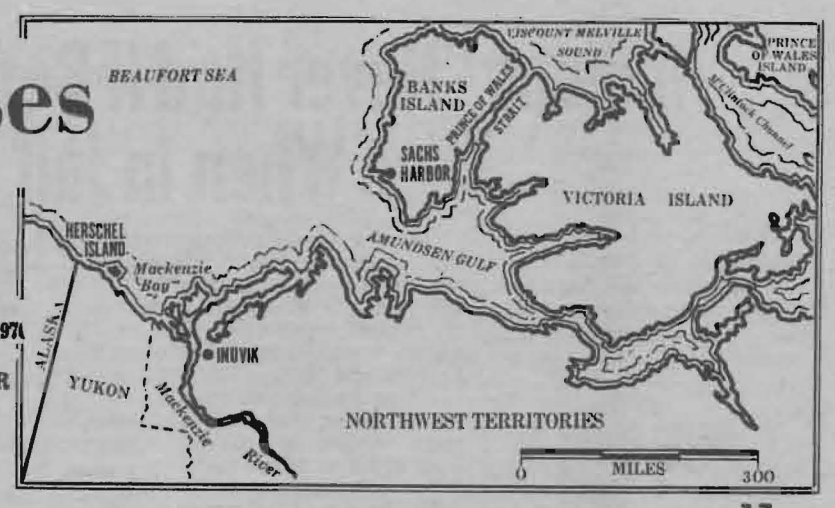
This feeling among the delegates was jogged along by a remarkable speech made on the second evening by Mike Mitchell, the young Mohawk chief from St. Regis, who showed the National Film Board production of the blocking of the customs bridge on his reverve. He then told the people here how his reserve had been whittled away and crabbed around by cities and by stinking industry until all the game was gone and the waters could no longer be drunk. He talked of how good the air still is in the north, how strong and happy the people seem to be, and how they must be careful to defend their land when the people come from down east with plans for their welfare.

Mitchell's speech evoked a remarkable response, especially among the old men, who felt that they need unity and strength to fight for their rights.

This result obviously embarrassed the Arctic Institute whose research program — the first they have ever undertaken about people — is financed by an anonymous Montreal foundation who sent a representative to the conference.

The drawing up of the petition was handed over to some local members of an organization called the committee for the original people's entitlement (COPE) and technically speaking it does not come from the institute's conference.

This is the second big issue of the kind that has arisen in this part of the world. The SACH's harbour people opposed the oil and gas exploration activity on Bansk Island. They finally approved exploration in a limited area but I understand this work is now almost complete and the argument is likely soon to be resumed.



NOVEMBER 23, 1970
MONTREAL STAR

37

Helps native skiers

MONTREAL GAZETTE
OCT 14 1970

TEST program in need

INUVIK, N.W.T. — (CP) — The Territorial Experimental Ski Training program (TEST) faces a critical shortage of funds and coach Bjorger V. Pettersen has asked Canadians for help.

Backing his plea with a promise that he will personally donate $2,000 to the cause, Pettersen says the program must continue because it is a key that can unlock the human potential of the Indian, Eskimo and Metis people of the North.

The program has a 1970-71 budget of $52,118. It has been promised $20,000, but more than $30,000 must be raised for research, development and racing.

Pettersen says the efforts, dedication, education and hard work of the young native skiers have set "an extraordinary example for other northern youth to follow."

The program had its beginning in 1965 when Rev. J. Moucet, a Roman Catholic priest, introduced cross-country skiing as recreation for teen-agers who lived in hostels while attending school at Inuvik, 1,200 miles north of Edmonton.

The young Indians greeted the program so enthusiastically, that in 1967 the federal department of health and welfare financed the TEST plan.

More than 250 Indian, Eskimo and Metis youngsters now are taking part in the program, training up to six days a week.

In 1967-68, the 29-member TEST team skied more than 20,000 miles in training and raced in 45 races. In the Canadian junior cross-country championships at the Lakehead they captured the first five places in the girls' class and put five skiers in the top 10, including first place, in the boys' class.

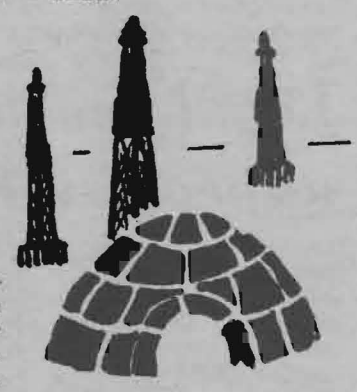
Roseanne Allen, at 13, became the youngest Canadian champion ever. Shirley Firth won the North American championship at Bozeman, Mont.

In 1968-69, Fred Kelly became the first Canadian skier to win an International Ski Federation-sancioned cross-country race in Europe. Sharon Firth and Roger Allen won races at Hassala and Hamanger, Sweden.

In Canada, Shirley Firth won seven straight national championships.

All this has been done for peanuts compared with the cost of other programs, says Petersen.

Eskimos to be told of companies' plans



Canadian Press

OTTAWA — A special communications program is being established in the northern development department to inform Eskimos and Indians in Northern Canada of work planned in their areas by exploration companies.

Northern Development Minister Jean Chretien made the announcement yesterday after making public the recommendations of a 10-member study group asked to report on the environmental effects of oil and gas exploration in the Mackenzie Delta.

'We can't turn the clock back, y'know.'

The Globe and Mail

Indians "Never Had It Better" Than When in Jail, Says Judge

KENORA, Ont. (CP) — Judge J. V. Fregeau is a former mayor of this Northern Ontario community who says that sending Indians to jail "doesn't do any good, but it takes them out of circulation."

"It probably extends their lives 15 years," he said in a recent interview. "They are warm, clothed, and well fed in jail. Some never had it better."

Judge Fregeau says he has "tried everything I know," and if there is a better way to deal with the Indian problem in his area "you tell me the answer."

"The Indian here is a different breed of cat. It seems like this has been the dumping ground for the worst."

Jack Doner, a civil rights lawyer and close friend of local Indians, says the judge "is a fair and just person."

"His remarks are the result of a decade of frustration where he has tried everything ever suggested about dealing with native people.

"I agree jail isn't the answer. But what is the alternative when we must act within the law which applies to all Canadians?"

Both men were commenting on Indian women Doris Henry, 23, and Agnes Land, 29, who were sentenced—one to 12 months definite and six months indeterminate and the other to nine months definite and six months indeterminate

They had pleaded guilty before Judge Fregeau to charges of wilful damage. Mrs. Henry was sentenced to 12 months definite plus six months indeterminate for breaking the windows in a telephone booth and smashing the telephone, and breaking every window in a Department of Indian Affairs schoolhouse and residence on the Indian Reserve of Islington on July 30.

Damage to the phone booth was $500 and cost of the school windows was $800.

Mrs. Land, mother of six, was sentenced by Judge Fregeau to nine months definite and six months indeterminate for breaking $746 worth of windows in several school houses on the reserve on July 28.

TORONTO (CP) — Indian leaders demanded Tuesday that Judge J. V. Fregeau of Kenora be disqualified from hearing cases involving Indians.

About 30 Indians led by Fred Plain, president of the 80,000-member Union of Ontario Indians, picketed the legislature carrying signs which read: Stop Exploiting Indians, Free the Mothers and No More White Justice.

At issue were the prison sentences imposed recently on two Indian women convicted on charges of breaking $3,000 worth of windows on the White Dog Reserve near Kenora last August.

Law group expresses confidence in judge

Special to The Globe and Mail

KENORA — The Kenora Law Association has expressed its "complete confidence in the judicial discretion and ability" of Judge J. V. Fregeau, whose actions were the subject of discussions in the Legislature this week.

A statement by P. A. Burns, president of the Kenora Law Association, said a resolution expressing confidence in Judge Fregeau was passed unanimously at an association meeting on Thursday. It is apparent, the statement said, that publicity is being generated in Toronto by people who have no knowledge or understanding whatsoever of the problems of the judiciary in Kenora.

Indians urging school boycott

Kenora jury recommends new school facilities

Toronto TELEGRAM Dec 2, 1970

KENORA (Special) — Officials of the 600-member White Dog Reserve near Kenora will ask parents to take their children out of classes unless the Federal Department of Indian Affairs moves to build a new reserve school.

"We have had promises of a new school for four years now," said Chief Roy Macdonald, "but each year we are told it will be built next year. We will wait no longer."

Chief Macdonald made his remarks following a grand jury report which called the Indian Affairs-operated public school on the reserve inadequate and outdated.

The new building, it said, should include modern washroom facilities, recreational facilities and central heating.

The report also recommended that the federal and Ontario governments approach the District of Kenora Board of Education to assist in developing recreational and art programs through their resource personnel for the reserve school.

"Today there are more than 40 children not at school simply because there is no room for them," said Chief Macdonald.

"But we still get promises from Ottawa, although the Department of Indian Affairs has moved into a brand new building in Kenora."

Chief Macdonald said he was annoyed that the jury came onto his reserve about 70 miles northwest of Kenora, without first asking his permission — a long-standing tradition between Indians and non-Indians. However, his anger was tempered by the jury's report.

The school, which takes classes up to Grade 8, is run in three buildings looking much like portable classrooms.

Most of the adults on this reserve, formed from migrant Ojibwa trappers 15 years ago, do not speak English and it is still a second languge, after Ojibwa, for many of the children.

There has never been a pupil go from this school to a high school in Kenora although one is expected this spring.

Chief Macdonald said the flimsy buildings are so poorly insulated in winter pupils must wear coats and boots to keep warm.

There is no running water at the school for student washroom facilities although there are indoor facilities for the four white teachers.

Two women residents of the reserve were convicted of malicious damage after several windows in the school were broken.

Legal snarls in appeal by Indians

Dec 2, 1970

KENORA (Special) — Two Indian women who were sentenced here "illegally" on charges of smashing $3,000 worth of school windows during a drinking spree have run into legal snarls in their appeals against conviction and sentence.

Doris Henry, 23, and Agnes Land, 29, had tried to surrender to Kenora jail officials Monday night before their appeals were to be heard but the proper papers wre not available to the officials and the women were turned away.

The appeal court was told that one of the women later was arrested on a drinking charge. The court remanded their appeals until Dec. 14, ordering that they be released until then.

The women were the centre of protest in the Legislature last month after Reforms Minister Allan Grossman said they had been sentenced illegaly.

Mr. Grossman later revised his remarks saying they had been sentenced inconsistently with the law and they were released from the Vanier Institute near Brampton — 1,400 miles from their home — and a special appeal was arranged.

Oct 30, 1970

RON HAGGART

Toronto TELEGRAM

Another routine Kenora case

Here is another example of the justice dispensed in Kenora by Judge J. V. Fregeau, a former mayor of Kenora whose courtroom caseload is more than three-quarters Indian.

Constable Parmeter: Jacob Duck, you are charged on the Information of Provincial Constable D. M. Bourgeault that on or about the 7th day of February, 1970 at the township of Red Lake in the District of Kenora, you were in an intoxicated condition in a public place, to wit: in the Township of Red Lake, Howey St., at about 3:15 p.m. in contravention of the Liquor Control Act.

Judge Fregeau: Do you understand the charge?

Duck: Yes.

Judge: How do you plead, guilty or not guilty?

Duck: Guilty.

Judge: Sit down please.

Constable White: Your honor. I have the report submitted by Const. Bourgeault who was stationed at the Red Lake detachment at the time.

He states on Feb. 7, 1970 while on patrol in the Red Lake area, he observed a male person staggering near the Cash and Carry store on Howey St. This person exhibited all the usual signs of intoxication.

He was arrested and charged under Section 50, subsection 2, of the Liquor Control Act. He gave his address of Cochenour.

Judge: Jacob Duck, you stand. Have you anything you wish to say?

Duck: No sir

Judge: Jacob, the offense took place on the 7th of February, you were supposed to be in the Red Lake court on Feb. 9 and you weren't.

Duck: I was in the hospital at that time.

Judge: Did you tell the police you were in hospital?

Duck: No I didn't.

Judge: How long were you in the hospital?

Duck: In Toronto?

Judge: How long were you there, when did you get back to Red Lake?

Duck: I got back in March.

Judge: You got back in March and you never said anything to the police?

Duck: No.

Judge: I am going to take into consideration you served a few days in jail. Disposition will be a fine of $15, no costs, or in default seven days. No time to pay.

Seven days in jail

Needless to say, Jacob Duck spent seven days in jail, for being drunk one afternoon nine months before.

There is no scandal in this case. It is just routine and very ordinary.

It is, of course, just southern interference in the affaars of those people of the north country who "know their Indians" to point out that in Toronto the routine sentence for drunkenness is $10 or three days. But what the hell, Indians have lots of time on their hands anyway.

A judge might conclude that the law merely looks asinine when it packs a man off to jail for a week for being drunk nine months before. What purpose is served?

The exercise of discretion by judges on the bench presupposes that judges have some curiosity to find out the facts. In this case at least, Judge Fregeau did not let his curiosity run away with his head.

Some judges might want to ask about Jacob Duck's illness. He was arrested Feb. 7 and was in hospital by Feb. 9. It would seem apparent that Jacob Duck was sent to hospital by some official agency. Then he is sent to hospital in Toronto. That must mean his illness was serious. It took him more than a month to get back home to Red Lake.

Instead, a judge in Northern Ontario gets all upset because Jacob Duck didn't immediately turn himself in to the police after getting home from hospital. (And since the police didn't find him until eight months later, we must assume he didn't get noticeably drunk for eight months, but Judge Fregeau, a former electrician was neither curious about that, nor did he "take it into consideration.")

Just another routine case in Kenora, where 71 per cent of the men in jail are Indians, and they, according to the Attorney General of the province are "biologically different" from other people.

There seems to be some difference in the judges, too.

Visits with Ojibways of Northwestern Ontario

CYC-backed group bids for mobile radio station featuring Indians

WINIPEG (CP) — An organization largely staffed and supported by the Company of Young Canadians sought approval yesterday for an experimental mobile radio service to serve Indians in Northwestern Ontario.

The non-profit group known as Kenomadiwin, made its application at the opening of a public hearing of the Canadian Radio-Television Commission.

If the application is approved, the mobile station would serve Lake Helen, Mobert, McDiarmid, Longlac, Aroland and perhaps Pays Plat.

William John, President of Kenomadiwin and a supporting group, Thunder Bay Communications, said the radio would serve mainly the large Ojibway Indian populations in each of the six areas.

He said he hoped Kenomadiwin will be free of its CYC involvement at the end of three years. It could then be staffed entirely by local residents, he added.

Allan Angus, a CYC volunteer working on the radio project, said the company will provide about $28,000 to support the station in its first year.

Under the present proposal, each community would be visited by the mobile station once every two weeks for two-day periods.

The station would broadcast three hours a day, half in English, half in Ojibway.

In a detailed brief filed earlier with the CRTC, Kenomadiwin says the station would provide a "safe channel for redress of grievances among Indian and non-Indian communities and among individuals and the agencies which serve them."

The brief also castigated current forms of mass media for creating a false set of standards—"An illusory environment"—that made it impossible to come to grips with specific facts and data.

"It means little to a welfare mother."

Radio Kenomadiwin would avoid the "pitfalls of business-oriented news outlets" by involving everyone in the communities ser d. the brief said.

Gordon Thomas, a part-time CRTC member and surgeon in St. Anthony, Nfld., said he wished the CYC would move into parts of Labrador and set up a similar radio service.

Eskimo groups there picked up clear radio signals from Moscow and some service from the British Broadcasting Corp. but received nothing from Canada.

FIGHTS TO RETAIN STATUS

Indian Act challenged on sex discrimination

A 28 - year - old Indian woman told the Ontario Supreme Court yesterday that it is contrary to the Canadian Bill of Rights to deprive her of her Indian status, because she married a non-Indian.

Jeannette Lavell, through her lawyer, Clayton Ruby, claimed the Indian Act discriminates against women since Indian men retain their Indian status when they marry non-Indians.

Mrs. Lavell asked the court to restrain the registrar of the act from cancelling her status as an Indian.

Mr. Justice D. A. Keith refused to make any finding on the application, saying he had no jurisdiction since the Federal agency had not yet deleted her name from the Manitoulin Island Band.

The judge suggested Mrs. Lavell appeal to a district or county court if the registrar changes her status.

Mrs. Lavell wants to remain an Indian under the act because the Government pays all educational costs of registered Indians.

Mrs. Lavell attended university for a year and Ottawa paid her school fees, book costs, plus a living allowance of $120 a month.

She is not attending university this year but intends to continue her education and will lose the department's financial assistance if she is declared a non-Indian under the Act, said Mr Ruby.

The woman testified that if her name is deleted from the Manitoulin Island Band she will have no right to enter the Indian reserve where her parents live, she will lose her taxation exemptions and exemptions on property she might inherit from her parents.

Cottagers say Indians 21/9/70
2,000 hire lawyer charge inflated rents

By R. J. ANDERSON
Canadian Press

SOUTHAMPTON, Ont. — From the Saugeen River north to Sauble Beach along the shore of Lake Huron runs a strip of land 10 miles in length and little more than 600 feet wide.

Is has sweeping sandy beaches and rocky promontories. For the sportsman, there are bass and pickerel and boating. For the children, there are no unexpected bottom holes in breast-high water. For the tourist, historic sites abound on nearby Bruce Peninsula.

It has an appraised market value of $10 million. No white man may buy a foot of it.

It is part of the Saugeen Indian reserve, 50-odd square miles of seemingly worthless land given to the band in 1856 by Queen Victoria, theirs to enjoy in peace forever.

There is something less than peace today.

The Saugeens are on the warpath. They stir to the times and seek some of the good things in life. They have a leader, as tough as the safety helmet he wears on his construction job.

Chief James Mason, re-elected band lender last spring says: "We won't negotiate. We're not Red Power or any other kind of power. We simply want what we know the land is worth."

His target is made up of 2,800 cottagers who plan to take the offensive against the encroaching Redskins They're going to court.

Increases

At issue is an increase this year in lease rentals on cottage lots in the beach-front area of the reserve.

The increases were sudden, unexpected and sharp — as much as 600 per cent. The original rent figures were low.

In the beginning, shortly after the Second World War with the boom in tourism just getting under way and city-dwellers starting a rush to summer retreats, band members who owned lots, usually 80 by 200 feet, leased them for 10-year periods at $30 a year. Renewal increases were slight — $10 to $20 — and, until 1970, the highest rent paid by a cottager was $75.

Each male member of the band was given a lot when he reached the age of 21 and he leased it individually.

Income from band-administerd lots is deposited in an Ottawa bank with the interest split among reserve members. Each got $20 in 1969.

Then Chief Mason took office. The council engaged a professional appraisal firm which set a value of $4,000 on a beach-front lot, $2,000 for a second-row lot and lower figures for less-desirable property. Chief Mason said: "We'll charge eight per cent per annum on appraised value." Cottagers now must pay as high as $320 a year as leases expire.

The cottagers say they don't object to what they consider a "reasonable" increase — their suggested top figure of about $200 for better lots has been rejected by the band — but term the announced rates too high. They also protest that the announcement came without warning.

Most leases contain a clause that in the event of a dispute on rentals between lessee and lessor, a decision can be sought in Exchequer Court. No dispute yet has gone to that court but four cottagers' associations grouped to take one case to law this fall. The decision would be binding on all leases on the reserve and, presumably, on other reserves where band land is rented for recreational purposes.

Ojibwa status denied him, but Indian burial granted

Canadian Press

RAMA, Ont. — Fred King, who spent many of his 79 years unsuccessfully trying to prove to the federal government that he was a Canadian Indian, will be accepted as such in death.

He was buried yesterday in the old Indian burial ground on Chief Island, in the centre of Lake Couchiching, next to his wife, who died five years ago. Among the head stones still standing there are those of Ojibwa chiefs and princesses.

King was found dead Monday in his home on the Rama reserve, six miles east of Orillia. The Rama band council agreed that he should be buried on Chief Island.

The last person to be buried there was Mrs. King. A cemetery on the mainland reserve has been used in recent years.

The place of King's birth was never known. Some relatives said he was born on Moose Point on Georgian Bay near MacTier. Others contended he was born on Christian Island in Georgian Bay. It is known that he came to Rama at the age of three and had been here since.

When Mrs. King died relatives laid claim to the King home on the reserve on the grounds that King was not a registered Indian and could not own property on the reserve.

King went to Ottawa with members of the band council, other officials, a member of Parliament and a battery of lawyers in his efforts to prove that he was an Indian. Federal officials contended that he was not registered with any band and therefore could not be recognized as an Indian.

The band fought strongly for his cause.

"He won't be out while I'm chief," band chief Erwin Douglas said at the time. "He is entitled to get the same benefit as any other Indian."

King eventually was permitted to own a house and property.

He is survived by a daughter, Pearl, who married Robert Shilling, a member of the band, and therefore is accepted as a band member herself, and a son, Henry, who lived at home but, like his father, is not registered as an Indian.

Schools to teach Indian culture

Canadian Press

TORONTO — The culture and history of Alberta's Blackfoot Indians will be taught in many Ontario school next fall in an effort to improve the impression of Indians held by some children.

Educationists feel the move is justified because a recent survey showed that some children thought Indians were "wild men ... always drunk ... very lazy ... always the baddies in movies".

To try to improve this image and get the children to discover what it's like to be a Canadian Indian today, a kit containing information on the Blackfoot Indians will be used in grades 5 to 10.

The kit has been demonstrated to teachers at a meeting of the Ontario Association for Curriculum Development. It contains more than 50 items, including a 12-minute introductory film.

The kit now is being used in a pilot scheme at 15 schools. One Toronto teacher said young people in the program already have concluded that the Indian has been treated badly by the white man.

Funded by both federal and provincial governments, the kit was begun by the Ontario Curriculum Institute and continued when that organization merged with the Ontario Institute for Studies in Education.

Ontario to Pay Indians For Fishing-Ban Loss

KENORA, Ont. (UPI) — The Ontario government will pay two tribes of Ojibway Indians near this northern Ontario town $380,000 to compensate for losses suffered when commercial fishing was banned in area waters because of mercury pollution.

The two tribes have a total of 1,160 registered members. The fishing ban was issued when intolerably high levels of mercury were found in 17 lakes connected with the Wabigoon, English and Winnipeg river systems.

Postpone trial of 7 women

BRANTFORD (CP) — The trial of seven women from the Six Nations Indian reserve was adjourned Thursday in provincial court until Jan. 14.

The women are charged with public mischief in connection with a dispute last summer when warriors attempted to take over reserve rule.

The warriors, who support hereditary rule for the reserve rather than rule by the elected council, locked the council doors on the reserve.

They occupied the surrounding grounds and declared the reserve an independent nation. The elected council, however, obtained a court injunction banning demonstrations on its property.

New committee to hold talks with Indians
Nov 20/70

After months of pressure from Opposition spokesmen in the Legislature, a liaison committee to establish a "frank exchange of experiences and ideas" with northern Ontario Indians has been established by the provincial government.

Ontario Provincial Police local Indian bands in the Algoma district, the Ontario Human Rights Commission, the Union of Ontario Indians and the Department of the Provincial Secretary and Citizenship are represented on the committee set up in Sault Ste. Marie.

If it succeeds in opening effective lines of communication between police and Indians in the area, other liaison committees could be set up.

Nixon warns winter may kill some Indians

LONDON FREE PRESS, October 27, 1970

TORONTO (Staff) — Liberal leader Robert Nixon warned Monday night the legislature may have to appropriate emergency funds to help some Northwestern Ontario Indians through the winter.

He said during discussion of Welfare Minister John Yaremko's estimates that a large number of people face "privation and poverty beyond anything" to be found anywhere else in Ontario.

He said there are Indian families who may not survive the winter if some steps aren't taken.

"I feel we may be called on as a legislature or as a committee to appropriate special funds to meet an emergency," he said.

And while the province might be making gains in long-term development programs, this was an "immediate problem," he insisted.

Mr. Nixon said perhaps it was time for a contingent of the legislature to visit the Indians in Northwestern Ontario and see for themselves the abject living conditions.

Métis organize for recognition

By BOYCE RICHARDSON
Associate Editor of The Star

VICTORIA, B.C. — A group of Métis leaders from the four western provinces will be going to Ottawa in the next week or so. There they will formally set up a national organization of the Métis people and non-registered Indians, and they then hope to meet with the prime minister and his cabinet. The meeting will mark the emergence on the national scene of the poorest and most neglected people in the country.

Though this is not an event likely to make headlines in the cities, symbolically it will be an important occasion for Canada: because at last the beaten and brutalized half-breeds and quarter-breeds of this country are beginning to pick themselves up off the ground, to examine their desperate circumstances in the middle of one of the world's richest countries, and to demand angrily that they be given a piece of some of the well-being and opportunity that this country is supposed to hold out to all its citizens.

The decision to organize a national association was made early in November by a group of Métis leaders from the four provinces who held an informal meeting during the provincial conference of the fledgling British Columbia Association of Non-Status Indians.

Associate Editor Boyce Richardson has been looking into the problems of native communities in western Canada. He finds they are stirring with economic and political developments. He reports in this and in later articles.

The forgotten half

The new organization will represent the forgotten half of Canada's native population, the 250,000 Indians who do not have registered status under the Indian act, who do not live on reserves, have no land, are not looked after by the special programs of the department of Indian Affairs, and who have been, for the most part, utterly neglected by the provincial governments responsible for them.

It is now accepted by the Canadian society at large that the treatment of the 250,000 registered Indians living on reserves has been scandalous.

But at least they have land of their own, free housing, free health services, free education and welfare: at least the federal government is spending up to $300,000,000 every year on these people.

If that is scandalous, how can one describe the treatment of the other 250,000 Indians for whom almost no special programs exist, and on whose welfare hardly a cent of government money is spent? If Indian poverty is bad, Métis poverty is worse. If Indian housing is inadequate, Métis housing is not fit for human beings. If Indian morale is low, their pride shattered in many communities, Métis morale has been even lower.

The national Métis organization, of course, means different things to different people. "This is a very very historic moment, a wonderful moment," said Dr. Howard Adams emotionally, as the decision to form a provisional national body was arrived at. "We are watching the rebirth of the half-breed nation that was shattered in 1885."

Dr. Adams, a professor at the University of Saskatchewan, is one of comparatively few educated half-breeds (the word is his, and is being accepted with a new sense of pride by the Métis people themselves in the prairie provinces) who identifies himself still with his people. He traces his roots back to the half-breed nation of French and Scottish background which set up Manitoba in 1870 and which was finally crushed in the Riel rebellion by the onrushing tide of Anglo-Saxon settlers from the east in 1885. Adams' great-grandfather was a trooper with Gabriel Dumont in the last stand of the half-breeds.

There are plenty of other non-registered Indians who do not, however, share Dr. Adams' poetic vision of the glorious past and who are rather afraid of his call for a revolutionary half-breed nationalism. The word Métis is seldom used in British Columbia, where most people of mixed blood do not trace their origins back to the Red River, but are non-registered Indians who have lost their status comparatively recently.

An Indian can lose his status in several different ways under the slightly lunatic system of classification that is laid down in the Indian Act. The simplest way is for an Indian woman to marry a white man, or even a non-registered Indian. She immediately loses her status. So in British Columbia there are many people, as near to being full-blooded Indians as one could find today, who are not, legally speaking, recognized as Indians, though they may have lived most of their life on a reserve, and speak only the Indian languages. These people think of themselves as Indians, not as Métis, and that is why the British Columbia organization has called itself the association of "non-status Indians."

Many other Indians lost their status a few years ago because during the years in which Indians were not allowed to drink or enter bars, their parents bought their way out of the band (became "enfranchized" in the words of the Indian Act). These people sometimes were made to leave the reserve in which they had always lived, and they tended in some provinces to settle on the edge of reserves — people who had ceased to be Indians, had lost the protection of the Indian Act, but had not joined the white society. The provincial governments, during all these long years, never gave a thought to these people, neglected them callously, did not take any steps to see that ordinary provincial services of health, welfare and education were extended to them.

"It makes no difference to us which government is in power," said Jim Sinclair, the big, talkative and determinedly radical young president of the Métis Society of Saskatchewan. "In Saskatchewan we had the NDP government for 20 years, and still our conditions are terrible. Governments change, but they are all the same to us."

It is this heritage of neglect that justifies Métis leaders who now say we are living in a racist society whose values and programs are dictated by a wealthy white middle class: a society designed to serve that class and no others.

They have experienced this. They know what it is like. For legally speaking they are ordinary Canadians, just like everyone else. There is no such classification in Canadian law as a Métis. Yet the white society has not fitted them into its benefits.

"You are in for a disillusionment if you think you can integrate," Howard Adams told the Victoria meeting. "If you look at all Indian your chance of integrating is quite hopeless. If you do not look Indian you can go into the white society, but you will never feel comfortable with yourself."

To the Métis leaders of Alberta, the best organized in Canada, the national organization means something else again. Stan Daniels, the former construction worker who took over leadership of the Alberta Métis Association four years ago, is mainly interested in action now to improve the lives of Métis people in his province. He has been long enough dealing with provincial and federal governments to know that there is now a lot of money available for programs and projects among poor communities, and that most of this money is coming from the federal government.

When he took over the association four years ago he was relating to a Métis community that was cowed and brutalized into silence by local white power structures in Alberta villages. That is beginning to change as the association organizes effective locals and encourages the people to articulate their grievances.

The same thing is happening in Saskatchewan, where Jim Sinclair puts great store by grassroots organization, political meetings and the like. His association has $150,000 a year, and spends much of it on bringing Métis people together and encouraging them to talk. "I could get $50,000 tomorrow to set up a knitting class," said Sinclair, "but when you ask for money to hold a political meeting, they get wary. Ross Thatcher told us he wouldn't give us another cent to encourage people to kick his government in the face."

The start is small and slow, but it is a start. There is a growing sense of urgency among native political leaders. They have waited long enough.

"We are the cottonpickers of the north," says Stan Daniels.

"We are the most forgotten people in the civilized world," says Angus Spence, president of the Manitoba Métis Federation.

His vice-president, Tony Belcourt, a young Alberta Métis who went down east determined to make the grade in white society, who made the grade and then returned to work among his people to the end that "my mum and dad can get out of the goddamned shack they're living in" told his fellow leaders in Victoria: "Things are moving fast in Ottawa. I have talked to these guys and they are waiting for us to organize. The money is there. I know it's there. But we are not getting it. That's why we need a national organization."

Daniels, while also anxious to get things moving in Métis communities, has a longer view as well: he wants the new organization to be called the Native Federation of Canada, not only because this would obviate arguments about the expressions Métis, half-breed, non-status and so on, but because he believes that once the Métis organizations get organized, they will take over the leadership of the native

Dr. Howard Adams, University of Saskatchewan professor who proudly identifies himself with the half-breed population of Canada.

November 1, 1970.

There was little stir in the city as the gradual procedures for changing the entire welfare caseload from one

MANITOBA

Nov 21, 1970
Globe + Mail

Hotel memo centre of a race squabble

By ELLEN GALLAGHER

WINNIPEG — A memorandum allegedly written by an employee of a Winnipeg hotel has become the subject of a first-class row in which the Manitoba Indian Brotherhood has accused the hotel of discrimination and has instructed its lawyers to start proceedings to obtain an injunction prohibiting the hotel from continuing "its discriminatory practices."

The memo, to "all front desk personnel" of the 350-room Marlborough Hotel, fell into the hands of the brotherhood three weeks ago. According to a brotherhood statement, the memo said: "As we are having innumerable problems with the Indians and Metis coming into this hotel, we will, from now on, refuse accommodation to any and all of them."

The memo allegedly continued: "Because this action on our part could be classified as discrimination, we must be very diplomatic in our refusals, but nevertheless a refusal it must be. In case of an Indian or a Metis checking in without a reservation, we can simply state: 'I'm sorry sir, we have no rooms available today.' When it concerns a confirmed or phoned in reservation, we should say 'I'm sorry sir but we are booked to capacity and must refer you to another hotel.

"Do not get involved in any arguments. If the foregoing statements do not get the desired results, inform the person that you will get the manager on duty and proceed to get assistance (from managerial personnel)."

In reply to the brotherhood statement, hotel president and general manager David Rothstein said there was no discrimination against anyone. The memo had been put out "completely without authority," he said, and he himself got memos from the front desk and destroyed them immediately, "but I must have missed one." He said the hotel's policy against troublemakers was directed at people of all races, not just Indians and Metis.

In an interview Mr. Rothstein said the hotel had had problems with vandals for years. "The damage has been unbelievable."

In its press statement the brotherhood said it tried to see if the directive was being carried out. An Indian and white went to the hotel at 10 a.m. Nov. 5 and tried to make reservations. The Indian went first and was refused. The white went in immediately after and got a room for that same evening.

Separate hospitals for Indians rapped

Canadian Press

OTTAWA — Indian Affairs Minister Jean Chrétien said yesterday that the recent death of a 15-month-old Indian boy shows how necessary it is to abolish separate hospitals for Indians.

He was replying in a Commons committee to questions from Conservative MPs who sought a report on the death in September of Frank Calf Chief Jr. at Cardston, Alta.

Deane Gundlock (PC-Lethbridge) said the boy's death pointed to "a very flagrant neglect of co-ordination" between the Blood Indian hospital and welfare officials of the Indian affairs department.

He said the boy's parents, after travelling 22 miles in poor weather, found the door of the hospital locked. Later they were refused permission to use the hospital telephone.

The boy died of diarrhea later in the hospital, although the parents were told by a nurse earlier that the illness was not serious.

At a coroners jury Nov. 13, it was brought out the child stopped breathing and died as the parents watched when a nurse on duty was apparently on a coffee break.

Mr. Gundlock said another hospital was just across the way from the Indian hospital.

Mr. Chrétien said Indian health care is the responsibility of the health department. But he would ask it for a report and pass it along to the committee.

But he said it confirmed his own recommendation in the government's policy paper on Indians that Indians should share provincial health services. The Indians themselves did not agree on this, the minister said.

While Indians didn't have to use their own hospitals, they are expected to, he said. They should have the same services available to other Canadians.

Mr. Chrétien and Mr. Gundlock agreed that the Indian parents had not tried to have their child admitted to the provincial hospital after encountering difficulties at the Indian hospital.

Canada Indians Hit for Inactivity

VANCOUVER, Nov. 17 (UPI) —Many of British Columbia's Indian leaders are "Uncle Toms," and will have to switch from "cap-in-hand" tactics to pressure groups before they can help their people, a Vancouver Alderman told the Union of B.C. Indian Chiefs yesterday.

Alderman Harry Rankin told the chiefs, who are holding their second annual convention in Vancouver, that "there are a great many Uncle Toms among you."

He said, "It is no use going cap-in-hand to the Indian Affairs Department or the government. Nobody else ever got anything by saying 'please, sir'."

Film maker : schools negating Indian culture

By JANE ORGAN
of The Gazette

The Canadian government was this week accused of being fascist in its Indian education policy.

Willie Dunn, half Indian and an award-winning NFB film maker, told Montreal Lakeshore University Women's Club that everything about the school system negated Indian culture or 'Indianism', and made Indians feel ashamed of their race.

"The government in regards to education is fascist," he stated. "But its policy has never worked."

He blamed the high drop-out rate of Indians on the fact that Indian education did not reflect the society around it.

"What kind of government would allow a church to inflict its religion on a people who already have one of their own, or deny them the right to speak their own language? Its been happening for 80 years in Canada."

Dunn admitted that he thought it a "waste of time" to speak to white groups, but felt that native awareness was the responsibility of all Canadians.

He said Indians wanted a social revolution that would be a mass movement against the establishment.

"I can't tell if it will be violent or non-violent. But there is only one alternative to turning to the people of Canada, and that is out-and-out warfare."

Indians were now demanding their aboriginal rights, and he said he was willing to die for his people if necessary.

COMPLETE BREAKDOWN

"We've been undergoing, in the last 100 years, a complete breakdown of our society, largely due to an inherent white supremist society which has inflicted its supremacy on the Indian people."

This, he said, had led to a situation similar to apartheid, and for the Indians the only good thing to come out of it was that they had been able to maintain themselves as a race.

"But we have no nationalism", he added. "This is one of the things we must get back."

Dunn described nationalism as "a very tender thing", and warned if used the wrong way, it too could become fascism.

"It is the type of thing we must be aware of as we strive towards our goal of change."

Emphasizing that native leadership was an essential part of change, he said the revolution would need "fighters, and people who will work for nothing."

"I am not a violent man, but I hate to be violated", he commented. "I don't quite know what to do, but just keep on going."

AWARD WINNER

Dunn was born in Montreal, but did not become actively interested in Indian affairs until his early twenties. He joined the National Film Board in 1968 and one of his productions — Ballad of Crowfoot — recently won a Dutch award for short, educational films. Dunn also wrote the music and lyrics for the film.

'Prince Lightfoot' Poses a Problem

The GAZETTE, Montreal, Nov. 11, 1970

FORT LEWIS COLLEGE

Promise To Indians Comes Back To Haunt

By GORDON G. GAUSS
Associated Press Writer

DENVER (AP) — A 60-year- old promise by Colorado, written into both state and federal law, is rising up to haunt state officials.

The promise was one to admit Indians "free of charge for tuition and on terms of equality with white pupils" to the old Fort Lewis A&M school — now moved and transformed into degree-granting state-supported Fort Lewis College at Durango in southwest Colorado.

The problem is that more and more young Indians want to go to college and are applying at Fort Lewis.

This means the state must pay the tuition cost for the Indian students — many of them residents of other states. When the state picks up the tuition charge, it means the college budget must be increased. With revenues falling below estimates right now the state is looking for ways to cut college costs and some suggestions even have been made to reduce the number of out-of-state students at state colleges and universities.

The legislature adopted a budget last spring which allowed for 210 Indian students at Fort Lewis—roughly 10 per cent of the student body. But in September about 260 Indians applied for admission.

One way or another some of the applicants were "encouraged" to reapply next semester or next year and were not admitted immediately.

Recently, the state received a letter from the Native American Rights Fund, based at Berkeley, Calif., which stated the Indians' position. The college and the State of Colorado, the letter said, "are in violation of both state and federal law in not providing tuition waivers for all qualified Indians who applied for admission this fall, or who will apply in the future."

By promising the free tuition for Indians, Colorado received the old Fort Lewis, some 25 miles southwest of Durango, as a gift from the federal government in 1910.

Old Image and New

The athletic department has been persuaded to drop the "dopey Indian" from its stationery and sweatshirts containing this symbol no longer are sold in the university bookstore.

But Prince Lightfoot is still there, surrounded by pretty cheerleaders wearing red feathers in their hair. He is more in the spotlight than usual this year because Stanford's outstanding football team attracts huge crowds, in stadiums and on television. The team will play in the Rose Bowl.

STANFORD DRIVE ENROLLS 22 NEW INDIAN STUDENTS

BY WILLIAM TROMBLEY
Times Education Writer

Twenty-two American Indians are enrolled in the freshman class at Stanford University this fall, after one of the first major recruiting campaigns an American university has conducted among potential Indian students.

This campaign took Stanford recruiters, assisted by a handful of American Indian students who were on campus last year, to Indian schools and public high schools throughout the western states.

"Some of these visits could only be described as humorous," Doug Davis, associate dean of undergraduate studies, said in a recent interview.

"We tried to be sensitive to the BIA (Bureau of Indian Affairs) bureaucracy," Davis said. "The result was that most of the federal people treated us as a political problem."

For example, BIA officials at one school did not attempt to identify likely prospects but instead lined up all 600 students, two abreast, for scrutiny by the Stanford visitors.

"Needless to say, that visit yielded nothing," said Davis.

Counselors Often Hostile

Counseling services were either non-existent or inadequate at most schools, Davis reported. One high school on the Navaho reservation in Arizona had 1,300 students and no counselors.

Where counselors were found they were often hostile.

Davis reported, "Many of them told us, 'Oh yes, Stanford—my son applied there and was rejected. We don't have any students here with SAT (Scholastic Aptitude Test) scores as high as his.'

"We then had the delicate problem of explaining to them that the SAT is designed for their kids—white, middle-class kids—not for the Indian kids."

Many of the public high school counselors had a low opinion of Indian students' academic abilities and thought most of them should attend vocational schools, the Stanford interviewers found.

NOT MEANINGFUL

Dick and Jane Fired as Indian Educators

BOZEMAN, Mont. (UPI) —The adventures of Dick and Jane are not very meaningful to Indian children on reservations.

Nor is Little Red Riding Hood or, for that matter, George Washington.

But a new program to be initiated on Montana's reservations, financed by the Department of Health, Education and Welfare, may provide solutions to the white man's failure to reach Indian children educationally.

Dr. Elnora Old Coyote, a Montana State University education professor, said the fault is described in a word: "ethnocentricism." That is the tendency to judge other groups by the standards and customs of one's own.

Whites' Failure

"Evidence has long been accumulating," Dr. Old Coyote said, "that the white man's way of teaching school is just not meaningful to many children on Indian reservations."

The adventures of Dick and Jane, she said, don't do a thing for the reservation child who doesn't run in Dick and Jane's socio-economic league.

Dr. Old Coyote will be curriculum director in the new HEW five-year program in bilingual education. She has done considerable work on the Crow reservation in southeastern Montana where English is the second language.

Major Hindrance

The plan, she said, is to keep it that way and to develop a written language for the Crow, whose language is oral.

By 1973, the program will be in effect on three of Montana's seven reservations where the language barrier is believed to be the major hindrance to academic success.

"Language is a very real problem," she said. "Indian children may not have spoken any English before entering grade school."

They are forced to learn in English when many of them think in Indian, she said.

"The idea is that the child should first learn to read and write in his native language—and then add the second language, English, at a later time."

This way, she said, the Indian child will be able to adopt learning processes and systems before taking on a virtually foreign tongue.

Tribal Heroes

At present, Indian children are exposed to the story of Little Red Riding Hood when they should be learning about "Old Man Coyote," a legendary character in their own culture. George Washington has little meaning to the Indian child, according to Dr. Old Coyote, but the heroism of Chief Plenty Coups, the Crows' last great chief, would provide the context for learning, she believes.

The mechanics of integrating the two languages and cultures will have to be determined as the project progresses.

TRIBE Inc. Funded By Episcopal Group

BAR HARBOR, Me., Nov. 28 (UPI)—Twenty-one Indians from Maine and the Canadian Maritime Provinces are arriving at the Tribe, Inc., learning center here, to participate in a teaching and learning experiment. The project, at a former Job Corps facility on Mount Desert Island, was set up in an attempt to reduce the high dropout rate among Indians attending white schools.

Episcopal Church Women of the United States has awarded a $16,500 grant to the T.R.I.B.E., Inc., the international Indian learning center on Mt. Desert Island.

Indians Set To End Fight

Fayetteville Observer

RED SPRINGS — About 400 Lumbee Indians decided Wednesday night to end a sit-in at formerly all-Indian schools by students who had been assigned to other schools this year under a federal desegregation plan.

About 500 students had continued through Wednesday to attend their old schools. In voting to end the sit-in, Indians at the Wednesday night meeting approved the filing of a federal suit to redraw school assignment lines.

The Lumbee meeting at Prospect School was called after the Robeson County Board of Education issued a statement saying it would have to refuse admission to the Indian children attending schools other than those to which they were assigned.

An attorney for the Indians, J. A. Bouknight Jr. of Fayetteville, said the suit will be filed in U.S. District Court in Fayetteville, asking both temporary and permanent injunctions against the current school assignments.

Bouknight said the assignments now place the burden of desegregation on the Lumbees, who wanted to continue their Indian schools

Hungry Navajo kids

(from Albuquerque HARD TIMES)

November 12, 1970

By
PETER MONTAGUE
and
REES LLOYD

There is a crime that goes beyond denunciation. There is a sorrow here that weeping cannot symbolize. There is a failure here that topples all our success.

—*John Steinbeck,* **Grapes of Wrath**

No one has ever systematically studied hunger and malnutrition on the Navajo reservation—the dry, rocky land covering 4,000 square miles of New Mexico, Arizona and Utah. Yet no one doubts that hunger and malnutrition afflict the Navajo, especially Navajo children.

Between 100,000 and 120,000 Navajos inhabit the reservation which stretches 200 miles east-west and 150 miles north-south mostly in northeastern Arizona. And they are poor, the Navajo .

The official poverty level set by the U.S. Department of Agriculture (USDA) is now $3,555 for a family of four. Estimates of Navajo income vary. The Office of Navajo Economic Opportunity estimates that the average Navajo family of four earns $532 in a year's time. The Bureau of Indian Affairs (BIA) reports that the Navajos are *much* better off than this. The BIA estimates that the average family of four earns $1,280 in a year's time. Thus by the low estimate, the average Navajo family gets along on an income that is 15% of the official poverty income in America. By the high estimate, the Navajos make do with 36% of an official poverty level income. It is not difficult to predict, from these figures, that anyone who looks will find hunger and malnutrition among the Navajo.

It has been known for a long time that the people hit worst by malnutrition are children under 5 and pregnant women. At any one time there are an estimated 4,000 pregnant Navajo women, and 20,000 Navajo children under age 5. There are, thus, 24,000 Navajos especially susceptible to damage from hunger and malnutrition.

When hunger was "discovered" in America, about 1967, the U.S. Senate established a Select Committee on Nutrition and Human Needs to study the problem. The Committee held hearings, took thousands of pages of evidence, then published findings. Among the findings are these:

. . . Hunger and malnutrition as found in this country can and does have direct and major adverse affect on the normal physical and mental development of young children. The *clear evidence that malnutrition is a major and perhaps the primary factor in retarded intellectual development of poor children* **is in itself enough to make action imperative and to require that immediate measures be taken to assure that every pregnant woman, every infant, every preschoolchild, and every schoolchild who risks suffering from hunger and malnutrition receives an adequate, nutritious diet. (Emphasis added.)**

The average Navajo family of four earns $532 in a year's time, says the Navajo Office of Economic Opportunity.

Following these "revelations" —which had been known in the medical community for hundreds of years—the U.S. Department of Health, Education and Welfare (HEW) made a 10-state survey of hunger and malnutrition, reporting their findings in January of 1969. They did not study the Navajo reservation. Their figures refer to the rest of America.

HEW did not restrict its study to poverty-level families, but they did study only counties where 80% of the inhabitants had family incomes (4 persons) below $5,000. They found that, among their sample population, 15% of the total suffered from anemia (low hemoglobin levels in blood). Among children younger than 6 years, anemia was found in 33% of the sample population. X-rays showed retarded bone growth in 4% of children sampled. Thirty-three per cent of the children sampled lacked sufficient vitamin A for normal cell growth and normal vision; among the entire sample population children and adults, vitamin A deficiency was found in 13%. Vitamin C deficiency was found in 14% of the total sample population; vitamin C is essential for tooth and bone formation, the promotion of healing after injury, and resistance to infection. Vitamin D deficiency was discovered in 4% of the children under 6 who were sampled.

There are no comparable figures for the Navajo, but the chances seem strong that Navajo children suffer malnutrition at least as severe as those families living on incomes below $5,000—especially since we know that Navajo family income runs somewhere between 10 and 25% of this $5,000 figure.

In recognition of the medical hazards presented by malnutrition in young children and pregnant women, Congress in 1968 ordered USDA to start a Supplemental Food Program to help preschool children and pregnant women. Congress appropriated $35 million for this program, above and beyond the normal food-program appropriation of $671,953,000 (total for 1969 food stamp and commodity-distribution programs).

With the best of stated intentions, the white man has once again promoted the death of the Navajo.

One group supposed to benefit from the $35 million Supplemental Food Program (SFP) was the Navajo. As Congress designed the program, SFP foods weren't given out like welfare but were prescribed by physicians like medicine.

Six months after the program began, two observers from the Senate Select Committee visited the Navajo reservation to see how SFP foods were being distributed. What they found is a case-study (in miniature) of America history. With the best of stated intentions, the white man has once again promoted the death of the Navajo.

The program began January 1, 1969; by June, 1969, the program was serving not the 24,000 eligible Navajos, but 574 Navajos, or 2.4% of those eligible. Today, after 18 months of operation, the program regularly reaches 3,568 Navajos—15% of those eligible. This last figure is the 1970 average.

The food is prescribed by U.S. Public Health Service doctors at two clinics 190 miles apart—one at Fort Defiance, Arizona, on the eastern edge of the reservation, and one at Tuba City in the west. Navajo women, and their children under 5, must come to these locations to receive prescriptions for supplemental food—evaporated milk, iron-rich cereal, and corn syrup for infants, canned fruit juice, canned vegetables and canned meat for children and pregnant women. Other commodities approved for the program—but frequently not available for distribution—are instant potatoes, peanut butter, and scrambled-egg powder. For some Navajos a trip to the warehouse means a drive of 100 miles, sometimes more.

Frequently when Navajos make the trip and get certified by a physician to receive the food, the local warehouse doesn't have the products in stock. This is because there are only two warehouses serving the enormous reservation,and both are small (35x200 feet).

As the Senate Committee's investigators reported, "The inability of the Navajo tribe to carry their share of expenses has destined this program for failure." USDA delivers the food to the two warehouses, then leaves it at that. The investigators found that "The Navajos lack warehouse space, trucks, lifts, refrigeration facilities and personnel" to carry out their (distribution) part of the program. "As long as the USDA reads this legislation strictly as requiring Navajo help in financing local costs, the *supplemental food program is structured to fail*," concluded the investigators. (Emphasis added.)

Doctors at the Tuba City and Fort Defiance Clinics don't prescribe the SFP for all their patients who need it. The Senate's investigators determined that 15% of all pediatric patients at the Tuba City clinic were known to be suffering from malnutrition; yet the U.S. Public Health Service doctors prescribed the free food for only 5%. Dr. Bernard Alberda, head of pediatrics at Tuba City, told the investigators that some of his staff were reluctant to prescribe the food because they knew the patients would never get it and because *there was some question whether the Navajos would know what to do with the food if they did get it.* (Emphasis added.)

Doctors don't prescribe the Supplemental Food Program for all their patients who need it.

In at least one instance, the investigators reported, SFP had caused a Navajo family excessive worry. Mrs. Martha Ward, a legal aid attorney in Tuba City, reported that one family was "very concerned" because one of their small children had learned to walk and to talk unnaturally early. Mrs. Ward discussed the family's "problem" with a public health nurse who determined that the child—unlike its older brothers and sisters—had been reared partly on milk received through SFP. The nurse said the milk was responsible for the child's unnatural condition.

Luckily, though, the Navajos won't have to worry about too many of their children being unnaturally bright or active. "It is crystal clear now," concluded the Senate investigators, "and it should have been clear before, that *this program was designed to fail* to meet the needs of the Navajos vulnerable to malnutrition." (Emphasis added.)

Thus, we may expect to find the present generation of Navajo children growing up malnourished. The consequences, as described by doctors testifying before the Senate Select Committee, will be these:

—apathy, listlessness, and loss of energy and ability to concentrate, slowness of comprehension, inattention, restlessness, behavioral problems, and retarded learning among preschool and school children. . .

—lowered resistance to disease and infection; and

—general retardation in mental and physical growth. . .

Where built-in program mechanisms won't prevent Navajo children from getting a healthy diet through SFP, there's still another obstacle: ideological distaste for the program among some doctors responsible for prescribing the food. Dr. George Walter, chief of obstetrics at Fort Defiance, for example, explained to the Senate investigators that he had *never* prescribed the food for *any* of his patients, despite his judgement that 30% of the women he saw were malnourished. "They are better off a bit malnourished than on welfare," explained Dr. Walter. "It's a matter of self-respect."

"They are better off a bit malnourished than on welfare. It's a matter of self-respect."

HEPATITIS REPORTED IN GRAND CANYON

GRAND CANYON, Ariz., Nov. 7 (UPI)—Four Indian children from the remote Havasupai Village at the bottom of the Grand Canyon have come down with infectious hepatitis, it was reported today. Officials fear that nearly 100 tourists may have been exposed to the disease in the last two weeks.

"Right now we know that one group of Boy Scouts from Paradise Valley was in the camground below the village last weekend and we are attempting to contact them," said Dick Rayner of the National Park Service. "We also know that Boy Scouts from Las Vegas, Los Angeles and San Diego and other groups from those areas were in the camp-ground."

An Ex-G.I. Is Picked to Head Navajos

THE NEW YORK TIMES, *NOVEMBER 15, 1970*

Special to The New York Times

ALBUQUERQUE, N. M., Nov. 14 — Peter MacDonald, a 41-year-old veteran of World War II, has been elected to head the 129,000-member Navajo nation.

Mr. MacDonald, whose Indian name means "He Who Grabs With Strength," defeated Raymond Nakai. Mr. Nakai, 51, was seeking an unprecedented third term as tribal chairman. The voting was held this week on the 25,000-square-mile reservation, which sprawls over parts of New Mexico, Arizona and Utah.

The Navajo nation, whose sovereignty is guaranteed by a United States treaty, is the largest American Indian tribe. Most of the members live on or near the reservation. About 2,000 live in California. Mr. MacDonald will be the first college graduate ever to head the Navajo nation. He will take over a tribal government with an estimated $200-million in assets and more than $67-million in cash deposits and investments.

Mr. MacDonald will be inaugurated at the Navajo capital, Window Rock, Ariz., at noon on Jan. 5.

Mr. MacDonald's defeat of Mr. Nakai has been attributed as much to the difference in personalities of the two men as to the tribal tradition that no chairman should serve more than two four-year terms.

John Palmer

Peter MacDonald

Mr. Nakai is taciturn and aloof. Mr. MacDonald is gregarious and exudes charm. Mr. Nakai issued no press releases on his platform during the campaign. Mr. MacDonald issued many on the issues of concern to his people.

Ironically, Mr. Nakai was responsible for starting Mr. MacDonald, a distant cousin, on his rise to power in tribal affairs. In 1964, Mr. MacDonald was hired by Mr. Nakai to be director of management methods and procurement for the tribe. Two years later he was named head of the office of Navajo Economic Opportunity, which for five years operated with an annual budget of about $8-million.

It was in this post that his political power developed. He resigned the post in June to seek the $18,000-a-year office of chairman.

Struggle for Education

Mr. MacDonald was born in Teec Nos Pos in the northern part of the reservation where his 65-year-old mother still lives. His father died when he was two, and he quit grade school to serve in the Marine Corps during World War II. Using the G.I. Bill, he enrolled in an electrician's course in Gallop, but soon found that his sixth-grade education made it difficult for him. At the age of 20, he entered school in Wingate, N. M., then transferred to an Indian school in Muskogee, Okla., where he got his high school diploma within a year.

He attended a junior college until his G.I. funds ran out, then worked at odd jobs to save money for further schooling. In 1954, the Navajos set up a $10-million fund to provide scholarships and he was one of the first to qualify. He received his degree in electrical engineering from the University of Oklahoma in 1957 and worked as a project engineer on a Polaris missile guidance system at Hughes Aircraft in California for six years before he was hired by Mr. Nakai.

He is married to an Oklahoma Comanche, and they have two teen-age children.

Indian Arts Show Set In Arizona

SCOTTSDALE, ARIZ. — The Tenth Annual Scottsdale National Indian Arts Exhibition, set for Feb. 27-Mar. 7, 1971, at the Executive House Arizonian, has become the largest and finest Indian Art Show in the nation.

The annual exhibition encourages the presentation of the best of traditional Indian art and also encourages the Indian artist and craftsman to present new ideas, new styles, and new techniques.

FROM an exhibition of South-west Indian Painting held as an experiment ten years ago, it has grown to such an extent that it now encompases crafts and creative writing and entries from all parts of the United States.

Tumbleweeds

INDIANS AND THE DRAFT: a heritage of non-violence

by Jackie Dauer
San Antonio, Texas

(Many Indian young people object to the draft because it violates the sovereignty of their nation. Others object because military service is contrary to their Indian values. The article below can be used by draft counsellor groups for explaining the Indian position. Do Indian young people in your community have access to good draft counselling?)

Modern warfare is incompatible with the traditional North American Indian concept of war. A study of Indian morality and a comparison of Indian warfare before and after the "white man's" influence will verify this.

Today's Indians and Chicanos have been largely cut off from their traditional philosophy of the sacredness of Creation. One chronicler of Indian life, Frank Linderman, said, "the young Indians know next to nothing about their people...and now it is too late to learn."

But Vine Deloria disagrees with him:

> "We are no longer fighting for ideological survival. Our ideas will overcome your ideas. We are going to cut the country's whole value system to shreds. It isn't important that there are only 500,000 of us Indians. What is more important is that we have a superior way of life...a more human philosophy of life. We Indians will show this country how to act human. Someday, this country will revise its constitution, its laws, in terms of human beings, instead of property."

And so it is evident that Indians and Chicanos are beginning to recall again their people's heritage and to find in it the basis for non-violence and for resisting participation in today's wars.

Among Indians, self control was a virtue. Acts of violence were disapproved, but even the punishment for such acts was not violent. The offender had to pay a fine to the offended or in some way compensate for his misdeed. Emphasis was on making up to the offended, rather than punishing the offender.

But "European justice" was soon imposed on the Indians. As Deloria explains:

> "When Crow Dog assassinated Spotted Tail, the matter was solved under traditional Sioux customs. Yet an outraged public, furious because Crow Dog had not been executed, pressured for the "Seven Major Crimes Act" of the Federal Government to assume nearly total criminal jurisdiction over the reservations. Thus foreign laws...came to dominate Indian life."

With the creation of reservations, the Government also created a series of "Indian offenses" which outlawed fundamental social and religious customs, medicinemen, etc., and established off-reservation boarding schools patterned after the military model of Carlisle in Pennsylvania.

Jails were introduced to the New World by the Europeans. A Sioux chief interviewed in the 1830's, was horrified when he learned that the white men "shut each other up in prisons where they keep them"

To the Chief, this was a violent and nonsensical type of punishment because it did not help the offender nor the offended and it allowed people to lie or buy their way out of "guilt".

The guilty Indian, on the other hand, was ready to admit his mistake and plead guilty without hesitation nor legal advice in the U.S. courts because his tradition said, "I'm wrong if I did wrong," not "I'm wrong if I'm convicted." In other words, his own conscience, not his money nor judgement by another, was his guide; again, as Deloria says:

> "It was not only their morality that made them truthful; but in a society without licenses a man's word had to be his bond. There was no other. If a man lied, the tribal society would not function."

Scalping was also introduced by the English prior to the French and Indian War. White men at first skinned humans for powder pouches, etc. After theEnglish offered valuable bounties for scalps, the custom reached its peak among both Indians and whites. A male's scalp was worth 40 pounds, and a female's or child's worth 20 pounds.

In "primitive" cultures of the Southwest U.S., wars were raids for economic reasons - to protect or acquire foods. In "high" cultures, wars are conquests where entire populations are seized. As Deloria says:

> "Sustained warfare to protect or control territory which they could not settle was inconceivable to most tribes. Killing others simply to rid the land of them was even more unthinkable. Thus the white man's way of war was the deadly anti-thesis of the Indians."

In treating for lands, the government often created a male tribal chief (the most pliable) to sign the treaty papers. Actually the tribes had no one strong chief who gave orders and peace and war decisions were often made principally by the women in council. By creating a "chief" the government thought it would be dealing with only one person, rather than the entire tribe, when the government broke the contract.

To this day, the government is finding out this was a mistaken strategy because entire nations and tribes are asserting their hunting and fishing rights on the basis of those old treaties.

(Among the Iroquois, their Great Law specifies that only men of peace can be appointed to position of statesmen. Military men, it was thought, were too likely to lead a nation into trouble.)

Participation in raids was up to each Indian's conscience. Also, he could choose in which particular wars he wished to be involved. In today's terminology, this was selective conscientious objection.

There was no draft system as we know it. Deloria tells how it worked:

> "Men went to war because they had faith in a leader, not because they were drafted to do so or because they had signed a paper pledgingthemselves to be hired killers for a setperiod of time. Indians had little respect for white generals who did not lead their men into battle and contemptuously tagged the first white soldiers they saw as 'the men who take orders from the chief who is afraid to fight.'"

Some of the first recorded resistance counselors in our country were Chief Joseph and Wovoka. Chief Joseph is called the "red Moses" of the Nez Perce Indians because he counseled against the War of 1877, and finally led his people away from it toward the safety of Canada. Wovoka was the quiet son of a medicine man, who, in a vision, learned thoughts for the Red Man: "Live in peace, wait for deliverance, and talk with God through the Ghost Dance." The Ghost Dance ceremonies became a movement to return to the old order and wait for the white man to disappear (non-violent resistence). But the whites became so alarmed by the unbridled emotions in the ceremony that they attacked again, rather than "disappearing".

The purpose of European war is to weaken others. "The Europeans' ceaseless striving for more possessions and control over more land and people so characteristic of the patriarchal culture circle is the natural background for ideas of world conquest." (Social Life of Primitive Man)

Oklahoma Cherokee, Will Rogers, expressed it:

> "Course, in the Historys, wars always start for 'patriotism's sake'...but you get down to the Peace Conference and you find that the historian has to write pretty fast...or the reader is apt to discover what changed hands at the finish besides a mere satisfying of honor. You look at all wars and you will find that there is more new deeds for land signed at these peace conferences than there is good will. So, you see, in wars the slogan is honor, but the object is land. They are always fighting for Independence, but at the finish they always seem to be able to use quite a snatch of the defeated opponent's land to be independent on."

Large scale conquest was possible only with mount animals, germ warfare (smallpox especially), liquor (to distribute to the invaded enemy) and provisions for a large force. And so the white man brought to the New World three centuries of wars, known in history as the Indian wars! An official of the War Department in 1876 openly stated that the policy of these wars was to annihilate the Indians. Senator George Pendleton expressed it in much the same way as our present statesmen: "They must either change their way of life or they must die...We must stimulate within them the idea of home, of family, and of property." So the European army, church, and traders set out to annihilate the savages.

The army's machine gun was first used against the Indians in the Northwest Rebellion. The Spanish armies took food from the Pueblos, thus upsetting the trade balance between Pueblos, and Plains Indians. Therefore, the two nations united against the Spanish. The traders "with their wrongs and injustices stir up these nations...and it will inevitably bring on war," said Fray Serrano.

But at the same time, the Church spoke against war and supported war in order to conquer land for the crown and souls for the faith. In 1637, the Massachusetts Bay Colony wiped out an entire Pequot Indian Village, and Cotton Mather boasted, "We have sent 600 heathen souls to hell". In 1848, Sam Houston said, "The Anglo-Saxon race must pervade the whole southern extremity of this vast continent..."

The Spanish Conquistadores staged a surprise attack on Mexico. They did not negotiate first, did not use weapons of equal capability, and did not want to simply capture the defeated, but rather, to kill them. It is no surprise then that the Bureau of Indian Affairs was in the Department of the Army until 1849 when it was finally transferred to the Department of the Interior. The Army actually occupied the tribes and on one western reservation the Army was not withdrawn until the 1920's.

Today, rather than shooting the Indians, it is more fashionable to use other methods of annihilation, such as starvation, sending to foreign wars, drowning by building dams, etc.

Why then, do today's Indians and Chicanos promptly fill the draft calls? Ignorance of alternatives? Inability to qualify for a deferment? Not knowing about hardship deferments? Dire need for the income offered by the military? Not being able to fill out a conscientious objector application from a philosophical or traditional viewpoint because "popular" tradition says Indians and Chicanos are violent and bloodthirsty?

Indians and Chicanos die in Vietnam in a higher proportion than their population in the U.S. Why? Over 8,000 Chicanos died in Southeast Asia since the beginning of U.S. involvement -- about 5% of the population, 23% of the war dead. In New Mexico alone, Chicanos are 27% of the population, 69% of the draftees, and 44% of the dead.

Indian veterans have discovered that the Vietnamese culture and people are more akin to them and their life style than are the anglo culture and people of the states. Indians and Vietnamese share a common tribal apolitical people-centered way of thinking. Ann Wauneka, daughter of a Navajo chief, said:

> "Who are these Vietnamese People? What do they look like? Sometimes they tell me they look like Navajos...that may be. Sometimes I was told that the Koreans look like Navajos too; I think that is so. My people come to me and ask, 'Why must my son fight these Vietnamese people?' I say, 'I do not know.' Have they hurt the President of the U.S. in some way? That may be. I do not say anything about these Vietnamese I do not know."

Mad Bear visited Viet Nam seven times and said, "When I walk down the streets of Saigon those people look like my brothers and sisters."

Robert Thomas, Cherokee, explains further: "So many of my University colleagues make that same mistake about Vietnam. They argue about this policy interpretation or that, when any tribal Indian knows that what it's all about is a bunch of Vietnamese peasants are goddam mad because some machine, some war machine, is flattening their crops. Hell, the Indians are tribal peasants. They understand about Vietnam."

By employing Indians and Chicanos in war industries, the government took them away from their agricultural economy and made them dependent upon a wage economy. At the same time, going to fight in war allowed Indians off the reservation and Chicanos out of the

There is hope, then, that people are beginning to realize that the nonviolent Indian life styles and traditions before the conquest do provide the philosophical background for a legal conscientious objector claim -- or for completely resisting cooperation in mass killings in order to bring about a new kind of life at home -- a new kind of "cold War."

Make Disciples Of All The Nations?

by Theodore Binder
Fundacion Medico/Social
Lima, Peru

This paper does not question Christianity, but examines the assumptions of its representatives. Necessarily, though, we must make a short excursion into the history of the mission.

I remember well from my youth the mission students meeting with us, sometimes with Christianized men from Africa, Arabia, India, or China. Singing hymns, our young hearts promised to dedicate ourselves one day to the mission, perhaps crowning our careers with martyrs' deaths at the hands of the heathens.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..."

A writer of our time has recently summarized the history of the Christian mission as follows: "Two thousand years of Christianity has truly become a history of suffering for mankind...The task of the mission seemed to be to intrude into the protected world of other peoples and strange continents. We endowed them with a civilization which destroyed every secure tradition. We managed to make them strangers unto themselves, when they succeeded in surviving their conqueror's sword, illnesses and vices..."

The eminent theologist Edilbert Stauffer describes, "The principal goal of this murderous justice (against non-believers) is intimidation: its most effective method is the propagation of fear and terror, that is to say, pious terror." And he proves his point with historical documentation.

When in the year 1638, Puritan colonists raided an Indian village and in one night burned 600 sleeping villagers, the minister Cotton Mather thanked his god for having permitted his people "to send six hundred pagan souls to Hell in one day."

The history of the missions is one of the biggest tragedies in the American continents.

It is, in its beginning, undissolvably connected with the conquest of the Americas by the Europeans, but always under the sign of the cross. There were exceptions: the Quakers exemplary relations with the Indians, and in Mexico the figure of the Dominican Bartolome de Las Casas. But Spanish historians and the church have slandered and degraded Las Casas for centuries. Does anyone know where his grave is? And where in Spain is there a monument to this man, of which that country could be prouder than all of the conquistadores it sent forth?

But now it is time to look at the manner in which the mission is handled today in the Amazon region, especially in the Peruvian area. Canadian missions deserve merits for public education and teacher training. Spanish nuns have built a good clinical and social service in thetown of Pucallpa. The protestant sectors are most interested in leading the fanatical fight against the Catholic Church among the mestizos.

But now some personal observations and experiences. In one village we started a cattle cooperative. With enthusiasm, the 200 villagers prepared the pastures. Than an American missionary came to the village with 16 converted Indians. A "bilingual school" was opened.

The villagers were very much Indian culturally, although out of friendship with a coworker of the Hospital Amazonico who happened to be Catholic had said that was to be their religion. But nothing had changed.

A short time after the missionary's arrival, the chief came to us to report that the village had to be divided into a Catholic part and a Protestant part, where, of course, the Protestant part included the new pasture. We submitted an accusation to the subprefect, and for a time, it seemed as there was religious peace. But a year later the chief came again, this time with a delegation, and asked us to help them found a new village. All those who wanted to keep their Indian ways had to move away. And they did.

Another. On a flight toward the Brazilian border, the missionaries discovered a village which until then had been unknown to them. One missionary tried to get there against the wishes of the inhabitants, and was wounded by an arrow. Finally, the village was conquered and the villagers were taken to a mission station. During the round-up, some of the children were lost forever in the jungle.

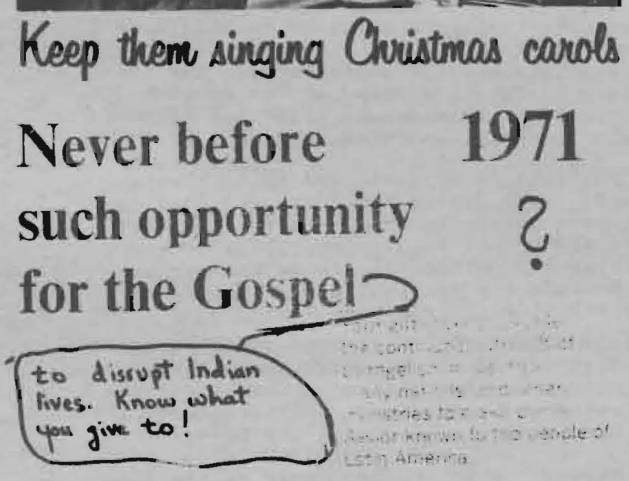
But in the mission journals a year later, one could read the elevating news that a group of Remo Indians "had accepted the Lord". They are the picture of misery in their new surroundings, but they have become "Christians"

Recently I visited an Indian village in which a missionary had lived for 25 years. Many of the villagers had been my patients -- marvellous people with whom we have had the best of relationships. I asked the missionary about his experiences. "Well," he said, "it's hopeless. These people are closed to any progress. They persist in their superstitions. Sometimes I ask myself whether they are in reality true human beings."

But for three differently oriented examples: A European Catholic missionary runs an Indian school. His pupils assure me he has never tried to convert them to Christianity, but is full of respect for the spiritual world of the Indian. Or the French nun who is strong in her own faith but who realizes there are other motives than her own from which a life can be forged and a culture built. Or the missionary who told us, "It is nonsense what we do with these people, an injustice. I am going to work with them in breeding cattle without participating in the mission. If I can't do that, I'm going home."

So prepared, we now reach the main question: that of sense or nonsense of the Christian mission among the Indians. What sense do the missionaries give their work. We have questioned many of them, and this is the answers they give, in summary:

--since we are in the possession of the truth, the only truth, we have the obligation to carry it to those who do not yet know it.
--our western world is a Christian world. Sooner or later the Indians will be incorporated in it. The sooner they know the Christian message, the better.
--for centuries the Indians have not made any material or spiritual progress for their religions do not allow it. So they need Christianity.
--our presence protects Indians from exploitation and abuse.
--a very small minority say: "We don't conduct missions in the traditional sense anymore. We bring knowledge and modern working methods."



In answer to all this, we say that the Western world never as a whole was a Christian world. The period of deepest influence -- the Christian middle ages -- did not even include all of Europe. The Christian world has been disintegrating for centuries. Even today great numbers of youth have turned away from churches with great determination. So it is actually a burden instead of help to impose on Indians a religion which is not any more accepted by the predominant part of the people of the world. It is completely grotesque that Christianity presents itself to the Indians as a figure of the most diverse directions of faith which fight among themselves. I know one village where there are eight different sects.

The Indians of the Amazon have in an admirable way maintained themselves in a culture which permits them to lead fulfilling lives. They are grateful when they are given help of a medical, agricultural, and technical nature which permits them to live longer and have a little less hardship in life. They especially need help to fight the illnesses and the human parasites and pests that we have brought them, which surely include most of the missionaries.

As for exploitation, from the oldest document to the most current record, as well as our own observation, the missionaries themselves exploit the Indians. In any case, the missionary is at least always a pioneer for the exploiters that follow, whether he wants to be or not. He is followed by merchants, adventurers, goldseekers, woodchoppers, and so on. The Indian finds himself defenselessly exposed, especially after being preached to about obedience to superiority.

But now then: since the Indians have much that they can teach us, more than most non-Indians can imagine, perhaps they could conduct their own missions amongst us. How would that be taken in the Christian world?

Two years ago I spent several months with North American Indians. Among others, I was a guest in a government boarding school. All day long the children were fed prayers and lectures from the Bible. They were forbidden to speak their own languages.

In the entrance hall of a hospital on an Indian reservation one can read this sentence, printed in large letters: "TRADITION IS THE ENEMY OF PROGRESS."

In a Pueblo where there is a beautiful old church, I was told by the villagers (who were all Catholics having been forced to convert by the Spanish, but who held their owntraditions) that the priest prohibited them from holding their rites in the kivas. The Indians told the priest he was unwanted, and he was led to the borders of the reservation and told not to return. The bishop protested to the government, and the Bureau of Indian Affairs ordered the Indians to let the intolerant priest on the reservation, classifying the Indians conduct as an offense to religious freedom.

The question of sense remains a relative one. Mission activity is without doubt sensible to the missionaries. It gives them personal satisfaction, often prestige (in their homeland they are honored almost like martyrs) and relatively easy income and a comfortable life.

But we must ask what justification have the representatives of a religion in whose name millions of people have been persecuted and killed, and under whose sky atomic bombs have been produced and used? What justification is there to brutally attack Indian ways of life, thought, feeling, and belief?

What practical soulutions should be drawn from what I have said?

-- any type of proselistic activity among the Indians should be prohibited by law, regardless of its concessions.
-- mission groups which do not want to obey these strict orders should be expelled.
-- existing evangelical groups should be replaced by nonreligiously based organizations which would take over their social and educational endeavours.
-- in the schools, the cultural traditions and religion of the Indians should manifest themselves.
-- this plan should become part of extensive legislation for jungle Indians and for all of the Americas.

We must oppose the tendency to form monolithic blocks. We must realize a pluralistic world. Only in this way will be make sense of being human. Only in this way will we do justice to others. And Indians will be free, happy members of our community of peoples.

(Translated and adapted from a paper presented at the 39th International Congress of Americanists in Lima, Peru, August 2-9, 1970.)

They're sending missionaries to the Christians

Indians ask churches stop dividing people

NIAGARA FALLS, ONT.

Can the Anglican Church of Canada agree to recognize medicine men as religious and spiritual leaders of Indian communities?

This is likely to be one of the requests coming before General Synod here next January following an Indian Ecumenical Conference at Crow Agency, Montana, where Canadian and American Indian priests and medicine men gathered last month.

Observers also indicate that synod delegates may be asked to approve in principle that the church will no longer divide Indian people by denomination, but that all work will be done ecumenically for the benefit of all natives.

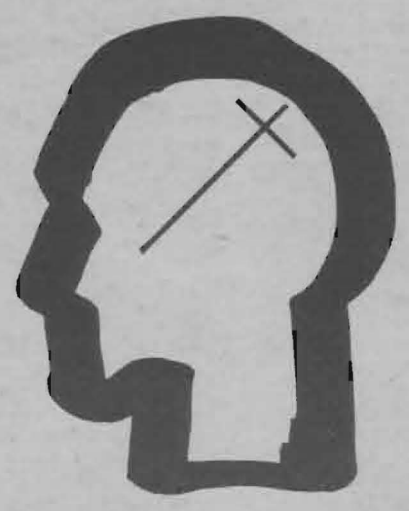
This latter request, if followed through, will also have to be faced by other denominations now working among Indians across the country.

Report's implications

These two religious issues are only some of the implications underlying the Hendry Report on the church's work with native peoples approved by last General Synod a scant 12 months ago.

Canon Trevor E. Jones, who was subsequently named to co-ordinate the Hendry Report implementation, says he believes many delegates did not fully realize the implications that their approval to the report has. But he says the delegates did see the report beforehand and knew how they were going to vote.

Jones admits he had "grave doubts" when he accepted his assignment. Today, however, he says he is more than satisfied with the progress that has been made in the past year.



OUR SUNDAY

THE WEEKLY CATHOLIC NEWSMAGAZINE

OCTOBER 18, 1970

Saints Among Savages

In this re-thinking of the Church's missionary vocation there is one question that stands out in particular, opposing two different concepts of what the general direction of missionary activity should be—concepts which may be summed up in the two words: evangelization and development.

We hope that the confrontation will not be looked upon as a dilemma that precludes a synthesis between evangelization and development, in which the one complements the other. For us believers it would be unthinkable that missionary activity should make of earthly reality its only or principal end and lose sight of its essential end: namely, to bring all men to the light of faith, to give them new life in baptism, to incorporate them into the Mystical Body of Christ that is the Church.

There should be no dilemma. It is a question of priority of ends, of intentions, of duties; and there is no doubt that missionary activity is concerned primarily with evangelization and that it must maintain this priority both in the concept that inspires it and in the way in which it is organized and exercised. Missionary activity would be failing in its reason for being if it turned aside from its religious axis: the Kingdom of God before everything else; the Kingdom of God understood in its vertical, theological, religious sense, freeing man from sin and presenting him with the love of God as the supreme commandment and eternal life as his ultimate destiny. That is to say, the "Kerygma," the Word of Christ, the Gospel, faith, grace, prayer, the Cross, Christian living.

By evangelization is meant strictly religious activity, aimed at the preaching of God's kingdom, of the Gospel as a revelation of the plan of salvation in Christ through the action of the Holy Spirit — activity that has the ministry of the Church as its instrument, the building-up of the Church itself as its aim, and God's glory as its final end: this is the traditional doctrine and to it the Council has given its authoritative support.

By development is meant the human, civil, temporal promotion of those peoples who, by contact with modern civilization and with the help that it provides, are becoming more conscious of themselves and are stepping out on the road to higher levels of culture and prosperity.

DIFFERENT DRUMMERS NOW HEARD AND UNDERSTOOD

Latin America Calls — February, 1970

By Elsbeth Campbell

The Church in Mexico is now trying to solve its communications problem with the 50 widely divergent Indian communities in this country that have kept their own cultures. And at a meeting in the small town of Xicotepec de Juarez, in the state of Puebla, the Church gathered anthropologists, sociologists, missionaries, and theologians to help it study and understand the Indian cultures for the purpose of evangelization.

Specific Apostolate

"We have begun to realize that we need a specific apostolate for this type of missionary work," said Bishop Samuel Ruiz Garcia of San Cristobal de las Casas.

Drum is Heard

As an example of the problems missionaries to the Indians face, he said: "We translated the Lord's prayer, but when we said, 'Thy kingdom come' to the Indians in their own language, it did not seem to mean a thing to them. They did not respond at all. They remained cold. So, we used one of their own figures of speech and put the translation this way. 'Your drum is heard everywhere.' That did mean something to them. They responded."

"We stopped being paternalistic. Instead, in missions in Chiapas, we began to ask Indian elders to tell us their needs, their points of view, and then we asked them to help with the missionary work. In this way, we accomplished more in two weeks than formerly we had accomplished in four years. Why? Because they and we had suddenly discovered that we were equals."

The new missionary attitude in some respects is not a little startling. For instance, Bishop Ruiz said: "In Mexico, we often find a thin crust of Christianity, but inside the man a solid Indian culture. Which one of the two should we aim at? I think we should discard altogether the thin outward layer of Christianity—it is just a shell—and that we should get across, so to speak, to the real inner man whose true culture is Indian and it is much more solid; but as I said before, in Mexico we have plurality, many racial mixtures with their divergent characteristics."

For this reason, the bishop said, the study of Indian cultures, in the light of theology, must not be occasional, but continual and flexible, and carried on with open minds.

"We have a lot to learn," he said, "and what we learn from and about Indian people and their culture, can very much enrich our own."

Indian group challenges ALC to pledge support

Oct. 27, 1970

SAN ANTONIO, Tex. (AP) — A militant Indian group challenged the American Lutheran Church Monday to pledge support and financial resources to assist "one of the world's most oppressed minorities."

Clyde Bellecourt, director of the American Indian Movement of Minneapolis, Minn., issued the challenges as the church's biennial convention neared its final day.

The convention closes Tuesday, with action on a new church budget among the last remaining business.

Bellecourt, sporting long, black hair and a blood red shirt, called on the 2.5-million member denomination and the two other major Lutheran churches to commit themselves to spend $1 a year on services for each American Indian for the next decade.

He said this could mean a "demonstration grant" of $750,000 in 1970 between the three Lutheran denominations.

The Indian group has presented similar challenges to at least two other Lutheran bodies. The Lutheran Church in America, largest of the Lutheran denominations, expressed support for the group earlier this year. But Bellecourt accused the church of not following through.

He said American Indians are "probably one of the most oppressed minorities anywhere in this world today."

Other American Indians also called on the church to assist their cause.

Eugene Crawford, executive director of the American Indian Center in Omaha, Neb., suggested that March 14 be set aside as "Indian Concerns Sunday" to contribute to Indian organizations.

He also called on the 1,000 delegates to urge friends and relatives to write their congressmen for revamped legislation on Indians.

Gilbert Frazier, a community organizer at the Santee Reservation in Nebraska, said he, too, believes the American Indian is the "most disadvantaged minority."

The Indian is still a victim of prejudice, Frazier said. "Racism is real. Hell on earth is real."

Indian Sues Over Arrest --$1.5 Million

FRESNO — (UPI) — A Navajo Indian filed a $1.5 million damage suit here because he was held in jail 31 days after peyote was found in his car.

Lee Roy Austine, 30, of Los Altos, whose Indian name is Golden Eagle, said his right to use peyote was protected by a State Supreme Court ruling.

The suit in federal district court named several Kern County officials and two highway patrolmen who arrested Austine.

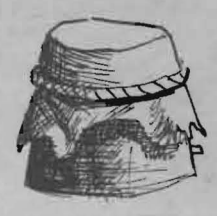
The State Supreme Court ruled in 1964 that members of the Native American Church, a religion with an American Indian membership, have the right to use peyote for religious purposes. Peyote is a non-narcotic alkaloid derivative of the cactus.

The defendants included Kern County Deputy Public Defender Robert T. Baca who said it took 31 days to establish that his client, Austine, was a member of the church.

O.K. Tonto if it will make you feel more equal-you can wear a mask too.

'A New Era Has Dawned for the Missions...'

Dear Readers!



Sirs: I am a conscientious objector to war and I am looking for a job which will fulfill my alternative service under the draft. I am especially interested in community action and organizing, perhaps among native peoples. Pay is of little consideration, and I can begin work now. I have little experience but willingness to take on hard or dull work in order to learn about others and my own capabilities to help. In peace,

Edward C. Maynard
Kirkland F22, H.U.
Cambridge, Mass.

Editors: After hundreds of years of sanctioned wickedness in dealing with the Indians, the heads of our establishment are trying to show the world that they are a bunch of harp-strumming angels incapable of any wrong-doing. Or could it be they are having belated guilt hang-overs?

In addition to the well known atrocities, we should mention William S. Harney without provocation murdering innocent women and children at Ash Hollow along the Platt River in 1855. Or the 1860 campaign of Kit Carson against the Navajos, killing their livestock, destroying crops, burning fruit trees, abusing women and children. In the 1870's, after the Battle of Little Big Horn, vengeful soldiers attacked small bands of Sioux showing no mercy. (These Indians were starving on reservations. Rations guaranteed under treaty agreements were slow in coming. No explanations were made. Thus small bands went out to forage for food and were hunted down.) Some were herded on foot to the nearest docks along the Missouri River, loaded onto barges, and floated down the river to Chamberlain or Fort Thompson where they were imprisoned and subjected to further abuse.

In the 1930s, the Government, by law, permitted the Indians to make property claims for these terrible experiences. I happen to be one of the interpreters of that time, and although the claimants were allowed testimony only for loss of ponies and property, some of the old Indians told of the extra activities of the soldiers which of course was not pleasant to hear.

We're getting stronger all the time now. Keep up the good work.

James LaPointe
Mira Loma, Calif.

Friend: We are at present attempting to establish a library of Indian historical and cultural materials here at the Penitentiary. Because our group here is without funds, the prison administration has given our approval of seeking donations with which to build this library.

We come to you asking for a donation of one or more pertinent books and any other materials and/or advice you might deem appropriate to our fulfilling our purpose.

We sincerely appreciate anything you could do to help us help ourselves.

Don Wesley Cole
Confederated Indian Tribes
Washington State Peniten.
Box 520
Walla,Walla, Washington

Notes: I am a teacher in New York City with a master's degree. It strikes my wife and I more and more that there are Indians in America who are interested in living viable lives and who search their traditional lives for the needed values and direction.

Though we are not Indians, we would like to join this search. If you know of a community or school which could use an elementary teacher to help this search, please let us know.

Tom Russell
808 West End Ave.
NY, NY 10025

Notes: The University of Utah has frozen all new openings in all colleges unless they make a special effort to recruit minorities, such as American Indian faculty members.

This is the time to have American Indian historians teach American History from our point of view, as well as Indian writers, engineers etc.

I'm just a dark spot in a sea of white here. We need people who are proud to be native Americans from whatever tribe they are from and who express these feelings, know the culture and religion of their Nation.

Interested candidates should write me here and I will forward their names to the appropriate college.

Jack Tonny Bowman
University of Utah Minorities Prog.
Salt Lake City

Brothers: I'm working on a Writers' Conference here and have enlisted the aid of some Indians and Chicanos. If you know any Indian poets or writers, please help me get in touch with them.

Randall Ackley
QUETZAL, Box 696
Pembroke, N.C. 28372

Sirs: Over the past several years, the Woodrow Wilson School of Public and International Affairs of Princeton University has made a concerted effort to recruit outstanding young men and women from minority groups who are interested in graduate education for challenging positions in public life. We are searching for promising students among the American Indian communities across the country. We hope your paper will assist by passing along the word about this program to potential applicants, who can request further information from me.

Ira Silverman
Director, Graduate Admissions
Woodrow Wilson School
Princeton, New Jersey 08540

Notes: One of the greatest services this paper can provide is to demonstrate to non-Indians that the Native American has not disappeared into legend like the great buffalo herds of the plains, and that the Indian's story did not end with dimly remembered or conveniently forgotten tragedies like the Trail of Tears or the "Battle" at Wounded Knee. The tears and the battles (of one kind or another) are here and now.

Too many white people do not see that throughout this land Native Americans are still striving (too often in vain) to maintain their ancestral heritage. That means not only their lands, but also their basic right to be themselves. It would not occur to most Americans thattthis right would need to be defended, and without publications like this newspaper they might have trouble believing that for some it is a constant struggle. Thank you for the continuing education.

Eileen McNally

OBERLIN SENIOR HIGH SCHOOL

Brother: I am enclosing a sample of Oberlin High School's mascot. I'm a student there; I'm an Indian.

In addition to campaigning to get this image destroyed, a small group of us here are working on racism in education, and right now we are gathering data on curricula in public schools.

Monique Szykowski
Oberlin, Ohio

P.S. Custer's Last Stand is yet to come.

TRADITIONAL HOLIDAY FOOD FOR THOUGHT

While I was on my lunchhour one Monday, I walked into a cardshop and saw the same "annual misrepresented disaster" which brought anger and sorrow to my heart. On almost all of the seasonal Thanksgiving Day cards were: (1) drawings of Pilgrims on boats setting sail on the shores of our people, with a searching look for the very things of which they have deprived us; (2) a huge turkey and (3) fields of harvest surrounded by pumpkins.

Not one single card illustrating the real meaning and true historical dedication of that day. Since the landing of the Pilgrims until this day, our People are still denied credit, even for the observation of that one day.

The type of card I visualize is one illustrating a group of Pilgrims, giving thanks on bended knee, surrounded by a group of smiling Indian children, with corn and other delicacies, standing in front of their Elders who have tears in their eyes.

Sea Flower
Brooklyn, N.Y.

Notes: As a child, they would ask me, "Are you Mexican or Indian?"

When I was a man working in the white man's world I was not particularly put down for in all jobs I learned them well. But many were the sidelong looks, "He's an Indian!"

My oldest daughter was stunned, seemingly. She had been told at school that her papa was an Indian. She hadn't thought about it before. Her looks were long and full of start, "My daddy's an Indian!" over and over again.

So as my summers grew shorter and so much to be done, I took back the Indian name of my father and have for many seasons lived pretty much old Indian. Now from some I hear, "That goddam Dutchman saying he's an Indian!"

Sometimes I think I'm the only Indian left in this world. Is there anyone left? Or have all gone to walk the Spirit Path in the Sky. Earth Mother continues her bounty, but so many of her children kick dust in her face.

I saw legions of young Indian boys. Purposeful! Dressed in the ancient manner, led by three ancient ones in white fringed buckskin, full headdress, riding costumed beautiful horses. Even they seemed to be listen ing imperfectly.

Far Seeing Ones, search your he arts!

Return to the Instruct'ons of the Great Spirit and the bounty of the Earth Mother. The Day of Purification, the Harvest, may be close. The Great Spirit is hurt. Earth Mother cries!

Thunder
Elk , Nevada

Notes: There is an increasing amount of material appearing in the French press with regard to Indians in both North and South America. My stepfather is Osage, and I have written two novels dealing with Indian life in Oklahoma. I am keenly interested in Indian renaissance, and I so much appreciate the valuable work you are doing.

It is not only the Indian who you help; white America is in very deep trouble of a different kind and needs all the help it can get. The encouragement and strengthening of Indian values is one of the positive steps in this direction.

John Hunt
Paris, France

Brothers & sisters: We try here in Denmark to follow the events in USA very closely, because we think that the developments now can come to mean a lot for our destiny. I write regularly in Danish magazines, and your paper is significant in order to have people here start relating to your struggle.

Jorgen Dragsdahl
Denmark

Many of us are no longer the frightened little children the missionaries have made of the North American natic

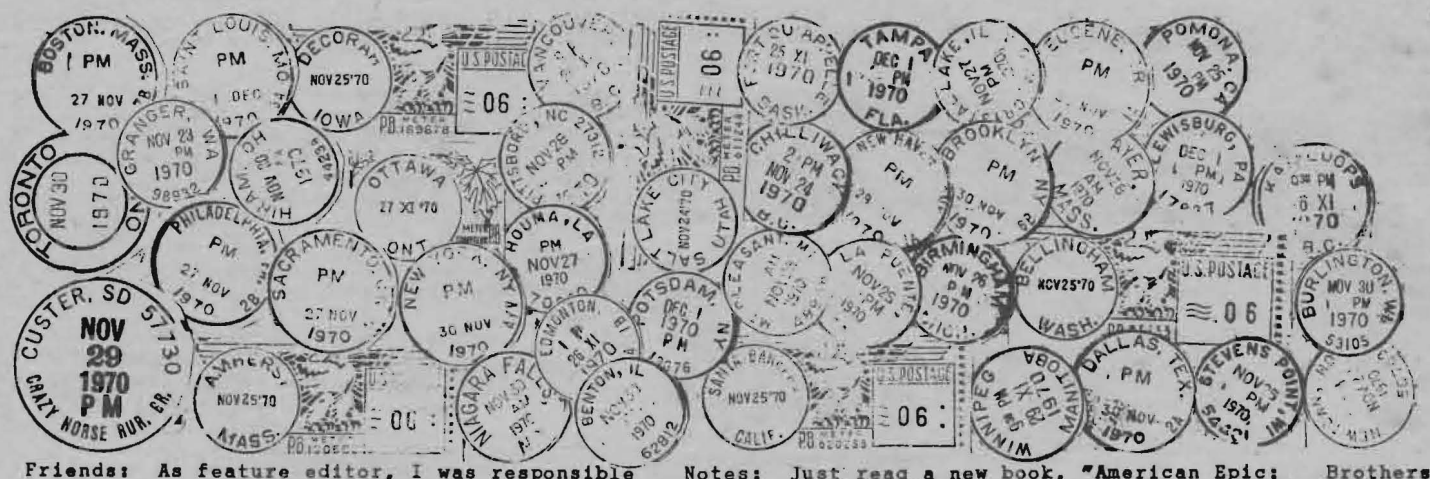
Methods must be shaped after goals. And many Indians show in their attitudes and behaviour that they know what it's all about.

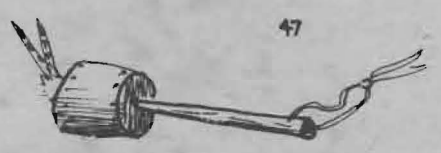
Having been an unaware "Indianist" since my ninth year of age, I am most grateful for the deep insights and personal psychical help I received by reading the AKWESASNE NOTES, and engaging myself in the cause. I have tried to provide as much international support as possible.

Hartmut Krech
Germany

Friends: I want to keep in touch with Native American activities on the mainland, especially since it closely parallels the situation of local Hawaiians here, who are just beginning to openly resist their persecution by haoles (whites) and the big businesses.

Doug Odom
Hawaii





HOW THEY SEE IT

Friends: As feature editor, I was responsible for putting together the enclosed article on American Indians. I've been wanting to carry such material for a long time, but was finally stimulated to do so when we received two copies of your paper.

I can see that the grim realities behind the multi-million dollar Cowboys and Indians industry, the founding of the US nation-state, and the exploitation by the BIA are only now beginning to impinge on the consciousness of white America.

We will do out best to let at least some people over here know of what you are doing, the problems you face, and the historical background.

Paul Wesley
PEACE NEWS
London, England

Editors: I am concerned with the welfare of the Indians, but I feel helpless here in England and want to help in any way. Are there any jobs which are concerned with the Indians which one could do during the summer vacation? I am studying graphic design.

Priscilla Trenchard
6 Gloucester Rd
Newton Abbot
Devon, England

Sehkon: The letter to AKWESASNE NOTES (Dec. 1970) from a Wm. N. Fenton, Research Prof. of Anthropology, was simply amazing. He started off by being distressed because any Indian newspaper would omit news articles "unfavorable" to the Indian cause. Does he say unfavorable things about himself? Only a masochist likes to be tormented. Why should the Indians help the white man torment them?

We have heard of Mr. Fenton. He is regarded to be an expert on Indians, especially the Six Nations Confederacy. He is connected with the branch of science called anthropology. We have been told that anthropologists among scientists are the least in understanding and ability. They study Indians. Indians study anthropologists. Both draw unfavorable conclusions. Anthropologists write contrary to what they hear from the Indians. Their scientific minds fail to accept aboriginal concepts.

The establishment supports anthropology. So, anthropology supports the establishment. Take the wampum case, for example. Mr. Fenton scientifically prefers that the establishment should keep what rightfully belongs to the Indians. Anthrops do not believe in human rights. Mr. Fenton doesn't think the Indians have a right to their own nationality. Mr. Fenton's studies apparently do not include the Iroquois Constitution.

The U.S. forced citizenship on all Indians in 1924. The Six Nations Confederacy rejects, rightly, white man's citizenship as they have their own nation. Also in 1924, obviously in concert, Canada forced the Indian Act in Oshweken, seat of the Six Nations Reserve in that country. The Confederacy there also rejected Canadian citizenship. Mr. Fenton's letter indicates he thinks the Iroquois rolled over and went dead in 1924. The national council fires and the Grand Council fires have continued to this day.

Mr. Fenton says the Iroquois made no wampum of their own. How about those ancient drills devised by the Iroquois to make wampums? Wampums is post-Columbian, he sez. In other words, no paleface no wampums. We "owe" everything to visitors whose place of origin is not good enough for them.

Anthropologists owe their learning to various reports and "census" at various times and dates. They would say that Indians of Caughnawaga, Akwesasne and Oka agreed unanimously to the Indian Act because that is what the report says. It was exactly the opposite. In brief, don't believe everything an anthropologist tells you. He, too, has been scientifically deceived. Let's all ask Mr. Fenton in a nice way to say and write no more about Indians. Onen.

Louis Hall
Mohawk Nation
at Caughnawaga

Notes: Just read a new book, "American Epic: The Story of the American Indian" by Alice Marriott and Carol K. Rachlin, G.P. Putnam's Sons, N.Y., 1969.

Odd sort of book, that sort of mutters over stuff any student of Indians knows, but there are a few things I liked. There is an evaluation of things that is neither praising nor condemning. To quote: "Indians knew envy, malice and uncharitableness long before the New World was invaded. Myths and legends clearly demonstrate that fact...Indians were and remain human."

Anyway, it is somewhat of a change. What is curious is that two anthropologists could know so much about Indians and still let the true essence of Indian-ness escape them. They do, however, bring up a subject we have all wondered about. What would have happened if the European had not invaded?

Tom White Cloud, MD
Three Feather Society
Avenal, California

Notes: I have distributed 50 copies of NOTES each month since last Spring. For me, this has been one small way to try to make restitution for the great wrong done by my race to the original inhabitants of this hemisphere.

When I began, there were many here in the midst of Iroquois who were unaware that the Indians were still living, since their knowledge has usually been limited to the caricatures offered by films. Distribution of the paper to schools, libraries, the local college, to news-stands for resale and to individuals has helped to correct this.

Perhaps others could try this plan for distributing, accepting donations or 50¢ to help cover costs.

Ruth Gerrish
Watertown, N.Y.

(We are grateful to Miss Gerrish for she has been a true friend of Akwesasne people. Others who want to increase awareness of Indian situation in their locale can obtain a bundle of the papers upon request (specify quantity) and send in proceeds less 20% (which helps to cover your out-of-pocket expenses).

Editor: In the sugar beet fields of Alberta (and elsewhere on this continent) many Indian and Metis workers are forced to undergo long hours of hard, back-breaking work in order to make a living. They live in shacks with no running water, no electricity, and sometimes no floor. In many instances, it is necessary that their children work alongside them in the fields, because the whole family must work if they are to make enough to survive. At the end of the season, they have little or no money to show for their labor.

If any of your readers have worked in these fields, or if they know anyone who has, I urge them to write me a letter, explaining the conditions in their own words. Working conditions. Living conditions. Why they go so far to work, rather than working closer to homes and reserves. Child labor conditions. All aspects of living and working in Southern Alberta they consider worth mentioning, worth correcting. Their suggestions as to what could be done to improve or remove the poor conditions.

Each and every letter received is important. The information gathered will be channeled (on a confidential basis) to persons interested in the problems of the sugar beet workers and persons who wish to take measures to remedy the situations.

Please write me, and let us see what we can do to remedy the deplorable conditions that exist there. T hank you.

Eddie Sowders
11½ Spadina Road
Toronto 179, Ont.

Notes: Today I was exposed to a sensitivity that I no longer realized existed. It was the article by Dan George (p 48 of October issue). I found the rest of the paper a treasure house which I plan to use with my students.

Michael DeBellis
Huntington, N.Y.

Brothers and sisters: For generations, the missionaries told us our forefathers worshipped the sun, moon, trees, plants, waters, and stars. The missionaries gave us a lot of bull to believe.

The truth of the matter is, our ancestors worship only the Great Spirit, praising him for creating all those things. The Christians themselves believed in good and bad spirits (and even drink some of them).

Great Wolf's Spirit
Rhode Island

Jerry: The American Indian and Mexican American peoples are attempting to establish a new, independent university (Deganawidah-Quetzalcoatl University). The trustees of "D-Q" have applied for a 650-acre surplus federal site near Davis, California, and have developed an impressive, comprehensive proposal covering the use of the site.

Unfortunately, the University of California is also trying to acquire the site for the expansion of already-existing rice and monkey research. Naturally, the U.C. has a lot of political influence, with paid lobbyists to go to bat for its requests.

Therefore, it is necessary that all who are interested in the development of the Indian and Chicano communities and who wish to support the growth of independent colleges write letters or send telegrams on behalf of "D-Q" to:

--Asst. Secty. of Health, Education & Welfare John Veneman, Washington, D.C.
--Robert Finch, White House, Washington
--Senator Allan Cranston, Washington
--your local member of Congress
--Governor Ronald Reagan, Sacramento, Cal.

See page 17

Jack Forbes
Rt. 2, Box 2170
Davis, California

To All Readers, Especially True at Heart and Soul Indians: I have for years been in a continual battle within this society and myself. I am half Indian, part white, and some African. Physically, I appear Indian or as an Islander.

I was raised most of my life in the city, living with relatives and foster homes. The schools I attended were mostly Black. The Black kids would tease or fight me because of my hair or features.

When I could see my father, he'd say to me, "You're an Indian, be proud of it." He felt this in himself and in me. He died at age 38, and found it hard to fit into this society.

I married a guy who had a similar past. After realizing all of what was going on, we decided we wanted to help our people and in turn help ourselves. So we rented out our house and sold most of our furniture and went to Oklahoma, where most of my tribe was. At first our project was doing good, but then the honkies became afraid of us and tried everything possible but shooting. So we had to return East, broke, no house.

What tears us up are the divide-and-conquer techniques used by whitey on other Indians with closed minds. You can be 9/64 Indian and the rest white, have a roll number and be an Indian, whenever it benefits you most. But if you're part black or Hawaiian and Indian, you're not Indian.

We as Third World people are all the same threat as long as we have darker skins or slanted eyes. To all my brothers and sisters and cousins, you must realize that

I resent the white man for creating this schizophrenia in me, for causing the chain reactions followed by my bloodlines, for taking away my culture and destroying nature. We want to be accepted by all Indians, and to be more involved in Indian movements.

Readers, we are lost souls trying to recapture ourselves, our culture. I hope some one will write us their comments, c/o AKWESASNE NOTES, Rooseveltown, N.Y.

Terry No Name
Philadelphia, Pa.

YESTERDAY

Yesterday you murdered to take our land.
Today you've changed your tactics --
you smile, talk in big words, then
bring out a piece of paper.
That's really a change from yesterday, isn't it?

NO DEAL!

The land is ours; we will not sign.
You ask us to put out a dollar sign
before the lives you've taken, the years of
starvation, sickness and oppression we've been through?
Can your bill of sale promise us change?
You ask us to put a dollar sign on the deaths of all...
on the deaths of all our people
and our way of life before you came?

NO THANKS!

We won't sell the only thing that we have left,
You may resort to yesterday's tactics;
yesterday we didn't know what you wanted.
Now we do, and we are ready --

NOW SMILE!

June Leivas
Chemehuevi Newsletter

THE ANSWER

I spoke to the buffalo
I prayed to the sun
And the Thunderbird answered.

I crawled for drops of water
and hunger stole my mind
The Thunderbird answered.

A wise-man came upon me
and gave me a helping hand
The Thunderbird answered.

Floyd K. Oliver
Rosebud Sioux

Long time ago my grandfather travel by canoe and snowshoes,
And came home with moose meat and beaver pelt.
The braves gathered around the camp fire outside his wigwam
and tells his great safe journey.

Now my father travels by trains and taxi,
And returns a little bit food and firewater we call it

And gathers his friends and celebrates exciting journey
And after the fun, my father ends up with a black eye.

Me I wonder how future will run
Maybe I'll grab a bottle like my father did,
Or run along the bush like my grandfather did,
But no way of white man's way.

Leonard Noder
Armstrong, Ontario
from Challenge for Change Newsletter

THE NOVELTY SHOP

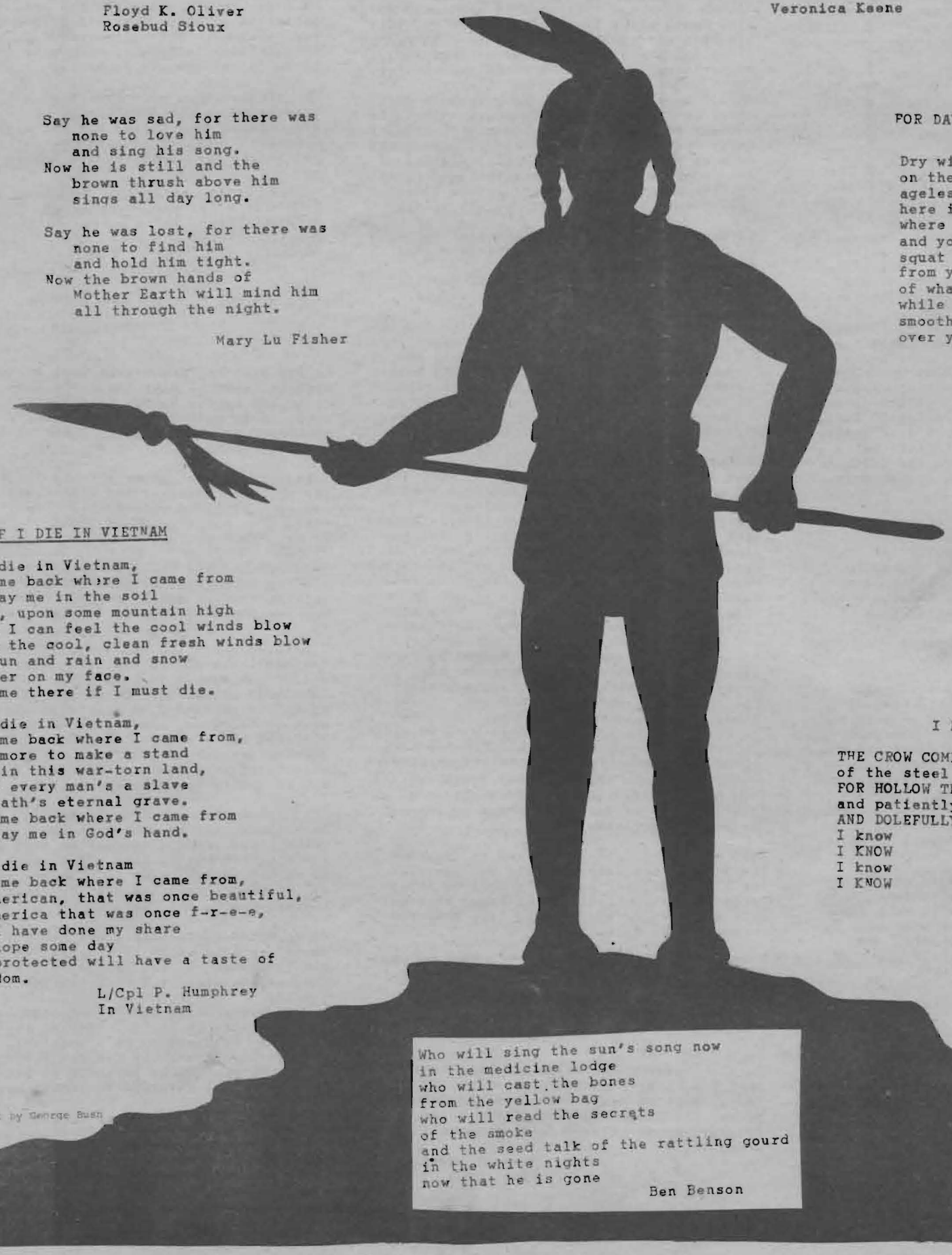
More grotesque than a laundromat,
Novel shopkeepers pun the city like skid road.
Outside the entrance
A cigarstore Indian,
With the entombed stare of a museum sculpture,
Draws the tourists into the damp shop
Of seashore ornaments for manufactured bores.
With the forest serenity of a shaman,
And the black eyes of a renegade priest,
The cedar Indian abandons the city of red rain
And dives into the sea at the end of the pier.

Duane McGinnis

Sioux Chief

Come see the Chief in his tepee:
Buffalo hides strung all around --
Silent lips tell of his grief...
A nation died upon this ground!

Veronica Keene



Say he was sad, for there was
none to love him
and sing his song.
Now he is still and the
brown thrush above him
sings all day long.

Say he was lost, for there was
none to find him
and hold him tight.
Now the brown hands of
Mother Earth will mind him
all through the night.

Mary Lu Fisher

FOR DAVID WHITE BEAR, SON OF TIME

Dry wind carves time
on the desert of your
ageless face, David,
here in the land of the brave
where life is erosion
and you the vanishing man
squat weaving a thin prophecy
from your dust blind day
of what your sons will be
while the conquerors pave
smooth roads to their futures
over your scattered ancestors.

William Pauly

IF I DIE IN VIETNAM

If I die in Vietnam,
Take me back where I came from
And lay me in the soil
There, upon some mountain high
Where I can feel the cool winds blow
Where the cool, clean fresh winds blow
The sun and rain and snow
Forever on my face.
Take me there if I must die.

If I die in Vietnam,
Take me back where I came from,
Nevermore to make a stand
Here in this war-torn land,
Where every man's a slave
To Death's eternal grave.
Take me back where I came from
And lay me in God's hand.

If I die in Vietnam
Take me back where I came from,
To American, that was once beautiful,
To America that was once f-r-e-e,
For I have done my share
and hope some day
The protected will have a taste of
Freedom.

L/Cpl P. Humphrey
In Vietnam

I KNOW, I KNOW

THE CROW COMES EVERYDAY TO TELL THE OWL
of the steel tooth eaters appetite
FOR HOLLOW TREES AND THE LIKE
and patiently the owl listens
AND DOLEFULLY REPLIES
I know
I KNOW
I know
I KNOW

Philip Sultz

Who will sing the sun's song now
in the medicine lodge
who will cast the bones
from the yellow bag
who will read the secrets
of the smoke
and the seed talk of the rattling gourd
in the white nights
now that he is gone

Ben Benson

Cut-out by George Bush